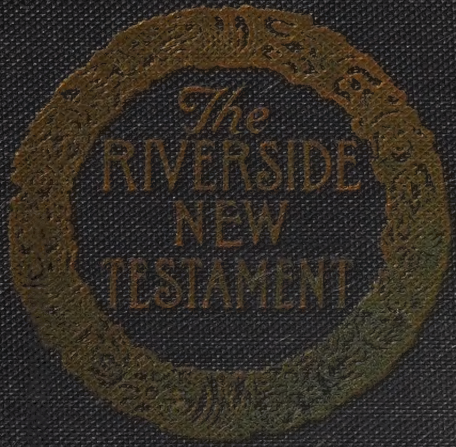
The
RIVERSIDE
NEW
TESTAMENT

A. J. Brunner 1923
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THE RIVERSIDE NEW TESTAMENT

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THE RIVERSIDE NEW TESTAMENT

A TRANSLATION FROM THE ORIGINAL GREEK INTO THE ENGLISH OF TO-DAY

BY

WILLIAM G. BALLANTINE

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33,187
BS
2095
B2
School of Theology

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PREFACE

THERE are millions of people who understand no language readily except the living English of to-day. Surely they ought to have the New Testament — the most important of books — in that language.

The majesty and beauty of the old King James Version — the Westminster Abbey of English literature — should not blind us to the fact that, for inquirers eager to know the divine message, it is three hundred years behind the times. Since King James's day the tireless researches of scholars have given us a more correct copy of the Greek original and a clearer understanding of its meaning than our forbears possessed. Then, too, in the course of these centuries the English language has gone on changing, until now many words once familiar have been long forgotten and many still in use have taken on new significations. Present-day readers of the old version meet with many sentences that convey to them no meaning at all or a meaning that is mistaken.

As long as fifty years ago, it was recognized that the situation had become an impossible one, and the Convocation of Canterbury led off in the movement for revision. Out of this came the English Revised Version of 1881 and the American Revised Version of twenty years later. But these revisions did not aim to be more than revisions. They corrected faulty details while leaving the broad fundamental disadvantages untouched. Common people never could be much interested in them.

To meet the present urgent need a number of translations into modern English have recently been put forth. Some of these are of great merit, and yet every one of them seems to leave something still to be desired. The present attempt sees the light much as St. Luke's Gospel did. "Inasmuch as many others have been trying their hands at the task, it seemed good to me also," having devoted many years to Biblical studies, to offer my contribution. In fact a profound sense of obligation

compelled it. For whoever enjoys the privilege of knowing divine truth is a debtor to all who use the same language.

This translation has been made directly from the original Greek, Nestle's text being generally followed. In the English phrasing originality has been neither sought nor shunned. The translator owes much to "The Twentieth Century New Testament," Weymouth's "New Testament in Modern Speech," and Moffatt's "New Translation of the New Testament," and of course to the Revised Versions and the old King James Version. How freely he has departed from any and all of these a slight examination will show.

The ideal of a translator is to serve as a plate-glass window through which the man who does not read Greek will see in English just what he would see if he did read Greek. But the realization of this ideal is far from possible. Changing the figure, we may say that to translate from one language into another is like playing on the piano what was written for the violin. The fundamental melody may be faithfully reproduced, but many subtle effects which the composer intended are inevitably lost, and effects which he did not intend are added. The effort to reproduce Greek overtones has led to much unnatural straining of the English language in all of our versions.

No one knows better than a translator himself how far his work falls short of perfection, and how open it is to just criticism. Many defects spring from the very nature of what is attempted. No one can avoid them. But defects due to ignorance or oversight can be corrected in future editions, and the translator will be most grateful to have his attention called to them by any of his readers.

Proper names have been left as they are in the American Revised Version. Whimsical and haphazard changes in names are unscholarly in themselves and annoying to readers in the use of maps and works of reference.

Not only have English readers a right to have the New Testament in the very language which they are using to-day; they have a right to have it in an attractive form like that of the other books they are now reading. The wholly unnatural form in which it has been assumed hitherto that the New

Testament must be published — its dim and crowded gray pages — must be held accountable for much of the neglect to read it. The present version enjoys the inestimable advantage of coming from a press whose name — dear to readers — is a synonym for legibility and beauty.

The translator cannot close this preface without a personal word to the unknown readers who have been constantly in his mind. Although a lifelong student of the New Testament in Greek and English, these days spent in the consideration and expression of its thoughts, sentence by sentence, have brought to him a fresh and holy surprise. Often has he paused in the work to ejaculate with St. Peter, "Master, it is fine for us to be here!" With the hope that you in reading it may often share the same thrill of joy and wonder, this translation is affectionately offered.

W. G. Ballantine

Springfield, Mass.
January 1, 1923.

CONTENTS

The Good News told by Matthew	1
The Good News told by Mark	57
The Good News told by Luke	92
The Good News told by John	151
The Acts of the Apostles	196
Paul's Letter to the Romans	254
Paul's First Letter to the Corinthians	278
Paul's Second Letter to the Corinthians	301
Paul's Letter to the Galatians	316
Paul's Letter to the Ephesians	324
Paul's Letter to the Philippians	332
Paul's Letter to the Colossians	338
Paul's First Letter to the Thessalonians	344
Paul's Second Letter to the Thessalonians	349
Paul's First Letter to Timothy	352
Paul's Second Letter to Timothy	359
Paul's Letter to Titus	364
Paul's Letter to Philemon	367
The Letter to the Hebrews	369
The Letter of James	387
The First Letter of Peter	393
The Second Letter of Peter	400
The First Letter of John	405
The Second Letter of John	411
The Third Letter of John	412
The Letter of Jude	413
The Revelation of John	415
Index	445

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THE RIVERSIDE NEW TESTAMENT

THE GOOD NEWS TOLD BY MATTHEW

THE ancestral line of Jesus Christ, son of David, son of Abraham:

Abraham was the father of Isaac; Isaac was the father of Jacob; Jacob was the father of Judah and his brothers; Judah was the father of Perez and Zerah (Tamar was their mother); Perez was the father of Hezron; Hezron was the father of Ram; Ram was the father of Amminadab; Amminadab was the father of Nahshon; Nahshon was the father of Salmon; Salmon was the father of Boaz (Rahab was his mother); Boaz was the father of Obed (Ruth was his mother); Jesse was the father of David the King.

David was the father of Solomon (his mother had been Uriah's wife); Solomon was the father of Rehoboam; Rehoboam was the father of Abijah; Abijah was the father of Asa; Asa was the father of Jehoshaphat; Jehoshaphat was the father of Joram; Joram was the father of Uzziah; Uzziah was the father of Jotham; Jotham was the father of Ahaz; Ahaz was the father of Hezekiah; Hezekiah was the father of Manasseh; Manasseh was the father of Amon; Amon was the father of Josiah; Josiah was the father of Jechoniah and his brothers at the time of the Babylonian exile.

After the Babylonian exile, Jechoniah was the father of Shealtiel; Shealtiel was the father of Zerubbabel; Zerubbabel was the father of Abiud; Abiud was the father of Eliakim; Eliakim was the father of Azor; Azor was the father of Sadoc; Sadoc was the father of Achim; Achim was the father of Eliud; Eliud was the father of Eleazar; Eleazar was the father of

Matthan; Matthan was the father of Jacob; Jacob was the father of Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

So there were in all fourteen generations from Abraham to David, and fourteen generations from David to the Babylonian exile, and fourteen generations from the Babylonian exile to the Christ.

The birth of Jesus was in this way: His mother Mary had been betrothed to Joseph, but before they came together she was found to be with child by the Holy Spirit. Joseph, her husband, being an upright man, and yet not willing to make her a public example, resolved to dismiss her privately. But while he was thinking this over, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary as your wife, for what has been conceived in her is of the Holy Spirit. She will bear a son and you shall call his name Jesus, for he will save his people from their sins." All this happened in fulfillment of what the Lord had spoken through the prophet: "Behold the virgin will conceive and will bear a son, and they will call his name Immanuel" (which means, God is with us).

When Joseph awoke from sleep, he did as the angel of the Lord had bidden him, and took his wife to his home. But he did not live with her as a husband until she had borne a son. He called his name Jesus.

II

After Jesus had been born in Bethlehem, in Judæa, in the days of Herod the King, wise men from the East arrived at Jerusalem, saying, "Where is he who has been born King of the Jews? For we saw his star in the East and have come to do homage to him."

When King Herod heard it, he was disturbed, and so was all Jerusalem. Then he called together all the high priests and scribes of the people and inquired of them where the Christ was to be born. They said to him, "In Bethlehem, in Judæa. For so it was written by the prophet, 'And thou, Bethlehem, land of Judah, art by no means least among the leaders of Judah;

for from thee will come a leader who will shepherd my people Israel.'"

Then Herod secretly summoned the wise men and learned from them exactly the time of the star's appearance, and as he sent them to Bethlehem he said, "Go and make careful inquiries about the child, and when you have found him bring me word, so that I too may come and do homage to him." After hearing the king, they journeyed on, and the star which they had seen in the East went before them until it came and stood over where the child was. When they saw the star, they were very joyful. They entered the house and saw the child with Mary his mother, and they fell down and did him homage. Then they opened their treasures and presented to him gifts, gold and frankincense and myrrh. After this they were warned in a dream not to return to Herod, and so went by another road back to their own country.

After they had gone, an angel of the Lord appeared in a dream to Joseph and said, "Rise up, and take the child and his mother and flee into Egypt, and be there until I tell you, for Herod will search for the child in order to kill him." So Joseph rose up, and took the child and his mother in the night and went away to Egypt, and was there until the death of Herod, in order that the word of the Lord spoken through the prophet might be fulfilled, "Out of Egypt I called my Son."

Then Herod, seeing that he had been outwitted by the wise men, became furious, and sent out and killed all the boy babies two years old and under in Bethlehem and all its neighborhood, guided by the date which he had carefully learned from the wise men. Then was fulfilled what was spoken through Jeremiah the prophet when he said, "A voice was heard in Ramah, wailing and bitter lamentation, Rachel weeping for her children, and she would not be comforted because they are not."

But after Herod had died, an angel of the Lord appeared in a dream to Joseph in Egypt and said, "Arise, and take the child and his mother and go into the land of Israel, for they are dead who sought the child's life." So he arose, and took the child and his mother and came into the land of Israel. But

when he heard that Archelaus was reigning over Judæa in place of his father Herod, he was afraid to go there, and being directed in a dream he went away to the region of Galilee and settled in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, "He will be called a Nazarene."

III

In those days John the Baptist came preaching in the wild part of Judæa and saying, "Repent; for the kingdom of heaven is at hand. For this is he who was foretold through Isaiah the prophet when he said: 'The voice of one crying aloud in the wilderness, Make ready the way of the Lord, make straight his paths.'"

This John had his clothing of camel's hair and wore a leather belt around his waist, and his food was locusts and wild honey. Then went out to him Jerusalem and all Judæa and all the neighborhood of the Jordan and were baptized by him in the Jordan River, confessing their sins. When he saw many of the Pharisees and Sadducees coming for baptism, he said, "Brood of vipers, who directed you to flee from the coming wrath? Produce fruit fitting for a change of heart, and do not think of saying to yourselves, 'We have Abraham for our father,' for I tell you God is able out of these stones to raise up children for Abraham. Now the axe is lying at the root of the trees. Every tree that does not yield good fruit will be cut down and cast into the fire. I baptize you with water for a change of heart, but he who is coming after me is more powerful than I; I am not worthy to carry his shoes; he will baptize you with the Holy Spirit and with fire. He has his fan in his hand and will thoroughly clean his threshing-floor. He will gather his grain into his storehouse, but the chaff he will burn with fire unquenchable."

Then Jesus came from Galilee to the Jordan to John to be baptized by him. But John opposed him, saying, "I have need to be baptized by you, and do you come to me?" Jesus replied, "Permit it now, for so it is fitting for us to complete every righteous act." Then he permitted him.

Jesus, as soon as he was baptized, went up from the water and the heavens were opened and he saw the Spirit of God descending as a dove and coming upon him. A voice from the heavens said, "This is my son, the beloved, in whom I delight."

17

Then Jesus was led by the Spirit up into the wild country to be tempted by the Devil. After he had been there forty days and forty nights he was hungry. Then the tempter came and said to him, "If you are the son of God tell these stones to turn into pieces of bread." But he answered, "It is written, 'Man shall not live on bread alone, but on every word that comes from the mouth of God.'"

Then the Devil took him with him to the holy city and placed him on the top of the temple and said to him, "If you are the son of God, throw yourself down, for it is written, 'To his angels he will give charge of you, and on their hands they will bear you lest you strike your foot against a stone.'" Jesus said to him, "It is written, too, 'Thou shalt not try the Lord thy God.'"

Again the Devil took him with him to a very high mountain and showed him all the kingdoms of the world and their glory, and said to him, "All these things I will give you if you will fall down and do homage to me." Jesus said to him, "Begone, Satan, for it is written, 'To the Lord thy God alone shalt thou do homage and him alone shalt thou serve.'" Then the Devil left him, and angels came and waited upon him.

When Jesus heard that John had been tempted, he went away into Galilee. Leaving Nazareth, he came and lived in Capernaum on the lake shore in the borders of Zebulun and Naphtali, so that the word spoken by the prophet Isaiah might be fulfilled: "Land of Zebulun and land of Naphtali, road to the sea, country beyond the Jordan, Galilee of the heathen, the people that sat in darkness saw a great light and upon those sitting in the land and shadow of death light arose."

From that time Jesus began to proclaim and say: "Repent, for the kingdom of heaven is at hand."

As he was walking along the shore of the lake of Galilee he

saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the lake, for they were fishermen; and he said to them, "Follow me and I will make you fishers of men." They at once left the nets and followed him. Going on from there, he saw two other brothers — James the son of Zebedee and John his brother — in their boat with Zebedee their father, mending their nets; and he called them. They at once left the boat and their father and followed him.

Jesus went around through the whole of Galilee, teaching in the synagogues and proclaiming the good news of the Kingdom, and healing every disease and every infirmity among the people. His fame spread out into all Syria, and they brought to him all who were sick with various diseases and those suffering from acute pain, demoniacs, lunatics, and paralytics, and he healed them. Great crowds followed him from Galilee and Decapolis and Jerusalem and Judæa and from beyond the Jordan.

V

SEEING the crowds, he went up on the mountain, and when he had seated himself his disciples came to him. He opened his mouth and taught them, saying:

"Blessed are the poor in spirit! For theirs is the kingdom of heaven.

"Blessed are they that mourn! For they will be comforted.

"Blessed are the gentle! For they will inherit the land.

"Blessed are those who hunger and thirst for righteousness! For they will have abundance.

"Blessed are the compassionate! For they will receive compassion.

"Blessed are the pure in heart! For they will see God.

"Blessed are the peacemakers! For they will be called sons of God.

"Blessed are those who have been persecuted for righteousness! For theirs is the kingdom of heaven.

"Blessed are you when men revile you and persecute you and say every evil thing against you falsely for my sake!

Rejoice and be exceedingly glad, for your reward is great in heaven. For so they persecuted the prophets who were before you.

"You are the salt of the earth. But if the salt becomes flat, with what can it be salted? It is good for nothing but to be thrown out and trodden under foot by men. You are the light of the world. A city cannot be hidden if set on a hill. People do not light a lamp and put it under a peck-measure, but on the stand, and it gives light for all in the house. So let your light shine before men that they may see your good works and give glory to your Father in heaven.

"Do not think that I have come to do away with the Law or the Prophets. I have not come to do away with them, but to fill them full. I tell you truly, until heaven and earth pass away not the smallest letter or part of a letter will pass away from the Law, until all is done. Whoever breaks one of these commandments, the least of them, and teaches men to do so, will be called least in the kingdom of heaven, and whoever does them and teaches them, he will be called great in the kingdom of heaven. For I say to you that, unless your righteousness far exceeds that of the scribes and Pharisees, you will not enter into the kingdom of heaven.

"You have heard that it was said to the men of old, 'Thou shalt not commit murder. Whoever commits murder shall answer for it to the court.' But I say to you that every one who is angry with his brother shall answer for it to the court; and whoever says to his brother, 'Raca' [empty-head], shall answer for it to the council; and whoever says, 'You fool' shall answer for it in the Gehenna[1] of fire. So then if you are bringing your gift to lay on the altar, and there you remember that your brother has something against you, leave your gift there before the altar and go, first be reconciled to your brother, and then come and offer your gift. Get on good terms with your adversary quickly while you are on the road with him, for fear that he may deliver you to the judge and the judge may deliver you to the officer and you may be cast into

[1] Gehenna was the dump outside of Jerusalem where refuse was thrown and burned. The name is here used figuratively.

prison. Truly I tell you you will not come out until you pay the last penny."

"You have heard that it was said, 'Thou shalt not commit adultery.' But I say to you that every one who looks at a woman with lustful thoughts has already committed adultery with her in his heart. If your right eye is a snare to you, pluck it out and cast it from you; for it is better for you that one of your members should be lost and not your whole body be cast into Gehenna. And if your right hand is a snare to you, cut it off and cast it from you. It is better for you that one of your members should be lost and not your whole body go into Gehenna.

"It was said, 'Whoever divorces his wife must give her a certificate of divorce.' But I say to you that every one who divorces his wife, unless for the cause of unchastity, makes her commit adultery, and whoever marries a divorced woman commits adultery.

"Again, you have heard that it was said to the men of old, 'Thou shalt not swear falsely, but shalt perform to the Lord thine oaths.' But I tell you not to swear at all; neither by heaven, because it is God's throne; nor by the earth, because it is his footstool; nor by Jerusalem, because it is the city of the Great King; nor must you swear by your head, for you cannot make one hair white or black. But let your yes be yes and your no be no. Whatever is more than these is from evil.

"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I tell you not to resist a wicked man, but if any one strikes you on the right cheek, turn to him also the other; and if any one is determined to sue you for your tunic, let him have your cloak too; and if any one commandeers you for a mile, go with him two. To him who begs, give; from him who wishes to borrow of you, do not turn away.

"You have heard that it was said, 'Thou shalt love thy neighbor and hate thine enemy.' But I say to you, Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven; for he makes his sun to rise upon the bad and the good, and sends rain upon the just and the unjust. For if you love those who love you, what reward have

you? Do not also the tax collectors do the same thing? And if you salute your brothers only, what superiority have you? Do not the Gentiles do the same? You must be perfect as your heavenly Father is perfect.

VI

"Be careful not to do your religious actions before men in order to be seen by them. Otherwise you have no reward from your Father in heaven. When you give gifts of mercy, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, in order that they may be honored by men. I assure you they get their payment in full. But you, when you are giving a gift of mercy, must not let your left hand know what your right hand is doing, so that your gift may be in secret, and your Father, who sees in secret, will repay you.

"When you pray, you must not be like the hypocrites, for they love to stand and pray in the synagogues and on the street corners so as to be seen by men. I assure you they get their payment in full. But you, when you pray, go into your inner room and shut your door and pray to your Father who is in secret, and your Father, who sees in secret, will reward you.

"When praying do not keep repeating, as the Gentiles do, for they think that they will be heard because of their multitude of words. Do not be like them, for your Father knows what you have need of before you ask him. Pray in this way:

'Our Father in heaven,
Thy name be kept holy;
Thy kingdom come;
Thy will prevail;
As in heaven, so on earth.

Our bread for the coming day
Give us to-day;
And forgive us our failures
As we forgive those who fail toward us;

And bring us not into trial,
But save us from evil.'[1]

For if you forgive men their wrongdoings, your heavenly Father will also forgive you; but if you do not forgive men, neither will your Father forgive you your wrongdoings.

"When you fast, do not wear gloomy faces as hypocrites do. For they disfigure their faces so as to be seen by men to be fasting. I assure you they get their payment in full. But you, when fasting, anoint your head and wash your face, so as not to appear to men to be fasting, but to your Father who is in secret, and your Father, who sees in secret, will reward you.

"Do not lay up for yourselves treasures on the earth, where moth and rust corrode and where thieves break in and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust corrodes and where thieves do not break in nor steal. For where your treasure is there will your heart be also.

"The lamp of the body is the eye. If your eye is clear your whole body will be lighted up, but if your eye is bad your whole body will be darkened. If the light that is in you is darkness, how great the darkness is! No one can serve two masters. For either he will hate one and love the other or he will hold to one and despise the other. You cannot serve God and Mammon.[2]

"Therefore I tell you, do not be anxious about your physical life — what you are to eat or what you are to drink; nor about your body — what you are to wear. Is not the life more than the food and the body more than the clothing? Look at the birds of the air. They do not sow nor reap nor gather into barns, but your heavenly Father feeds them. Are you not of more value than they? But who of you by being anxious can add to his height one foot?[3] And why are you anxious about

[1] The beautiful doxology, —

"For thine is the kingdom
And the power
And the glory
Through the ages.
Amen." —

is not found in the oldest Greek copies.

[2] That is, Riches.

[3] The Greek word here translated "foot" means about eighteen inches.

clothing? Consider the lilies of the field, how they grow. They neither toil nor spin. But I tell you that not even Solomon in all his splendor was arrayed like one of these. If God so clothes the herbage of the field, to-day growing and to-morrow thrown into the oven, will he not much more clothe you, O you of so little faith? So do not be anxious, saying, What are we to eat? or, What are we to drink? or, What are we to wear? For all these things the pagans seek after. For your heavenly Father knows that you need all these things. But you must seek first his kingdom and his righteousness, and all these things will be supplied to you. Do not be anxious about to-morrow, for to-morrow will take care of itself. Enough for the day is its own trouble.

VII

"Do not judge, so that you may not be judged. For with whatever judgment you judge you will be judged, and with whatever measure you measure you will be measured. Why do you look at the speck that is in your brother's eye, while you do not perceive the beam in your own eye? Or how will you say to your brother, 'Let me get out the speck from your eye,' when there is a beam in your own eye? You hypocrite, first get the beam out of your own eye, and then you will see clearly to get the speck out of your brother's eye.

"Do not give what is holy to the dogs, nor cast your pearls before swine, for they may trample them under their feet and turn and tear you.

"Ask and it will be given to you; seek and you will find; knock and the door will be opened. For every one who asks obtains, and he who seeks finds, and to him who knocks the door is opened. Is there any man of you who if his son asks him for bread will give him a stone? Or if he asks for a fish will give him a serpent? If you, though evil, know how to give good gifts to your children, how much more will your heavenly Father give good things to those who ask him.

"All things that you wish men to do for you, do yourselves for them; for this is the Law and the Prophets.

"Enter through the narrow gate. For wide and spacious is

the road that leads away to ruin, and many there are who go through it; but narrow is the gate and contracted is the road that leads into life, and few there are who find it.

"Beware of false prophets, such as come to you in the clothing of sheep, but inwardly are ravenous wolves. From their fruits you will know them. Are grapes gathered from thorns or figs from thistles? Just so every good tree yields fine fruit, but a worthless tree yields bad fruit. It is not possible for a good tree to yield bad fruit nor for a worthless tree to yield fine fruit. Every tree that does not yield fine fruit is cut down and thrown into the fire. So then, from their fruits you will know them.

"Not every one who says to me, 'Master, Master,' will enter into the kingdom of heaven, but he who does the will of my Father who is in heaven. Many will say to me on that day, 'Master, Master, did we not prophesy in your name, and in your name cast out demons, and in your name do many miracles?' And then I will tell them plainly, 'I never knew you. Depart from me, you who work lawlessness.'

"Every one, therefore, who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain descended and the rivers rose and the winds blew, and they beat upon that house; but it fell not, for it had been founded on the rock. And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand. And the rain descended and the rivers rose and the winds blew, and they struck upon that house and it fell, and great was the ruin of it."

When Jesus ended these words, the crowds were astonished at his teaching. For he taught them like one who had authority, and not as their scribes taught.

VIII

When Jesus had come down from the mountain, great crowds followed him. And a leper came up and bowed before him, and said, "Sir, if you have the will, you have power to make me clean." Jesus stretched out his hand and touched him and said, "I have the will, be cleansed." Instantly his leprosy was

cleansed away. Jesus said to him, "Be sure and do not say a word to any one, but go and show yourself to the priest and offer the gift which Moses prescribed as evidence for them."

When Jesus had entered Capernaum there came to him a Centurion [1] who implored his help. "Sir," he said, "my servant lies in my house a paralytic, in great distress." Jesus said to him, "I will come and heal him." The Centurion answered, "Sir, I am not worthy to have you come under my roof; but just speak the word and my servant will be cured. For I am a man, — under authority, — with soldiers under me, and I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard this, he was astonished and said, "Truly I tell you, I have not found so great faith on the part of any one in Israel. I tell you many will come from the east and from the west and will recline [2] at table with Abraham and Isaac and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into the darkness outside. There will be wailing and gnashing of teeth." Then Jesus said to the Centurion, "Go. As you have believed, so be it to you." His servant was healed that very hour.

When Jesus entered the house of Peter, he saw his wife's mother lying sick with fever. He touched her hand and the fever left her. Then she arose and waited upon him.

When evening came, they brought to him many demoniacs and he cast out the spirits by a word, and all their sick he healed. This was in order to fulfill what was spoken through Isaiah the prophet, "He took our weaknesses and bore away our diseases."

When Jesus saw a crowd around him, he gave directions to go over to the other side of the lake. Then a certain scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "The foxes have holes and the birds of the air have coverts, but the Son of Man has not where to lay his head." Another of his disciples said to him, "Sir, let me

[1] Commander of one hundred men in the Roman army.

[2] In Palestine in those days people in taking meals always reclined on couches around the table.

first go and bury my father." But Jesus said to him, "Follow me, and let the dead bury their own dead."

Then he got into the boat and his disciples followed him. Soon a great storm broke on the lake so that the boat was hidden under the waves; but he was sleeping. His disciples came to him and woke him and said, "Master, save us. We are going down." But he said, "Why are you frightened, you men of little faith?" Then he rose and rebuked the winds and the lake, and there was a great calm. The men were astonished and said, "What sort of a person is this, whom even the winds and the lake obey?"

When he arrived at the other side, the country of the Gadarenes, there met him two demoniacs coming out of the tombs. They were very fierce, so that no one was able to pass along that road. Suddenly they shouted, "Son of God, what have you to do with us? Have you come here to torment us before the time?" There was far off from them a herd of many swine feeding. The demons begged him, "If you cast us out, send us into the herd of swine." He said to them, "Go." So they went out and entered into the swine. Then suddenly the whole herd rushed down the steep bank into the lake and died in the waves.

The herdsmen fled and went away to the town and told everything, including what had happened to the demoniacs. Then at once all the town came out to meet Jesus, and when they saw him they begged him to depart from their neighborhood.

IX

So Jesus got into the boat and crossed over and came to his own city. They brought to him a paralytic lying on a bed. When Jesus saw their faith he said to the paralytic, "Have courage, boy, your sins are forgiven." At once some of the scribes said to themselves, "This man is speaking profane words." Jesus knew their thoughts and said, "Why are you thinking evil thoughts in your hearts? For which is easier to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? But that you may know that the Son of Man has authority on earth to forgive

sins" — then he said to the paralytic, "Rise, take up your bed and go to your house." Thereupon he rose and went away to his house. The crowds that saw it were astonished and gave glory to God, who had given such power to men.

As Jesus was passing along from there, he saw a man named Matthew sitting at the tax office. Jesus said to him, "Follow me," and he arose and followed him. It happened that, while he was reclining at table in the house, many tax collectors and sinners came in and reclined at the table with Jesus and his disciples. When the Pharisees saw it, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" Jesus heard it and said, "The strong have no need of a physician, but the sick have. Go and learn what this means: 'I wish for kindness, and not for sacrifice.' I have not come to call righteous people, but sinners."

Then the disciples of John came to Jesus and said, "Why are we and the Pharisees fasting while your disciples are not fasting?" He said, "Can the bridal party fast while the bridegroom is with them? But days will come when the bridegroom will be taken from them, and then they will fast. No one puts a patch of unshrunk cloth on an old cloak, for the filling pulls away from the cloak and the result is a worse tear. Nor do they pour new wine into old wine-skins, for if they do the skins burst. So the wine is spilled and the skins are ruined. But they put new wine into fresh wine-skins and both are preserved."

While Jesus was talking to them, a synagogue Director came and bowed down before him and said, "My daughter has just died; but come and lay your hand upon her and she will live." Jesus rose and followed him, and so did his disciples. Suddenly a woman who had been suffering for twelve years from hemorrhage came up behind him and touched the tassel of his cloak. For she said to herself, "If I touch only his cloak, I shall be healed." But Jesus turned and, seeing her, said, "Courage, daughter, your faith has healed you." The woman was cured from that hour.

Jesus entered the house of the Director and saw the flute-players and the crowd that was noisily lamenting, and he said,

"Leave the room, for the girl is not dead; she is sleeping." They laughed at him. But after the crowd had been turned out, he went in and took hold of her hand and the girl rose up. The report of this spread through all that country.

As Jesus was going along from there, two blind men followed him, calling out, "Have pity on us, Son of David." After he had entered the house, these blind men came to him. Jesus said to them, "Do you believe that I can do this?" They said, "Yes, Sir." Then he touched their eyes and said, "According to your faith be it to you." And their eyes were opened. Jesus sternly commanded them, "Be sure and let no one know of this." But they went out and spread his fame through all that country.

As they were going out, a dumb man who was also a demoniac was brought to him. After the demon had been cast out, the dumb man spoke. The crowd wondered and said, "Never was anything like this seen in Israel." But the Pharisees said, "Through the Chief of the demons he casts out the demons."

Jesus made a circuit through all the cities and villages, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and every infirmity. Seeing the crowds, he was touched with compassion for them, for they were torn and flung down like sheep that have no shepherd. Then he said to his disciples, "The harvest is great, but the laborers are few. Pray to the Master of the harvest to rush out laborers into his harvest."

X

Then, calling to him his twelve disciples, he gave them authority over impure spirits to cast them out, and power to cure every disease and every infirmity. The names of the twelve apostles are these: Simon who is called Peter, and Andrew his brother, James the son of Zebedee and John his brother, Philip and Bartholomew, Thomas and Matthew the tax collector, James the son of Alphæus and Thaddæus, Simon the Zealot, and Judas Iscariot, the one who betrayed him. These twelve Jesus sent out and directed them:

"Do not go into any way of the Gentiles. Do not enter into any city of the Samaritans. But go rather to the lost sheep of the house of Israel. As you go proclaim, The kingdom of heaven is at hand. Heal sick men, raise dead men, cleanse lepers, cast out demons. You received without paying, give without being paid. Provide no gold nor silver nor copper in your belts, no bag for the road, nor two tunics nor shoes nor stick, for the workman has a right to his food. Whatever city or village you go into, inquire who in it is worthy and stay with him until you leave the place. When you enter the house, salute it. If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. If any one does not receive you or hear your words, as you go out of that house or that city shake off the dust of your feet. I tell you truly it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city. See, I am sending you out as sheep in the midst of wolves. Be as wise as serpents and as pure as doves. Be on your guard against men. For they will deliver you up to councils, and in their synagogues they will scourge you, and you will be brought before governors and kings for my sake, for a witness to them and to the Gentiles. But when they deliver you up, do not worry how or what you are to speak. For it will be given to you in that hour what you are to say. For it is not you who speak, but the Spirit of your Father that speaks within you. Brother will betray brother to death, and father will betray child, and children will rise up against parents and put them to death. And you will be hated by all for my name's sake. He who endures to the end, that one will be saved.

"When they persecute you in one city, flee to another. I tell you truly, you will not have gone through the cities of Israel before the Son of Man comes. The scholar is not above his teacher, nor the servant above his master. It is sufficient for the scholar to fare like his teacher and for the servant to fare like his master. If they have called the master of the house Beelzebul, how much more the members of his household. Do not be afraid of them; for there is nothing hidden which will not be revealed, nor secret which will not be known. What I say to

you in darkness speak in the light, and what is whispered into your ear proclaim on the housetops. Do not fear before those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in Gehenna. Are not two sparrows sold for a penny? Yet one of them will not fall on the ground without your Father. But even the hairs of your head are all numbered. So do not fear. You are worth more than many sparrows. Every one who shall confess me before men I too will confess before my Father in heaven. Every one who shall disown me before men I too will disown before my Father in heaven.

"Do not think that I came to send peace on the earth. I came not to send peace, but a sword. For I came to set a man against his father and a daughter against her mother and a daughter-in-law against her mother-in-law. A man's enemies will be the members of his own household. He who loves father or mother more than me is not worthy of me. He who loves son or daughter more than me is not worthy of me. Whoever does not take his cross and follow after me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake will find it. He who receives you receives me, and he who receives me receives him that sent me. He who receives a prophet because he is a prophet will get a prophet's reward, and he who receives a righteous man because he is a righteous man will get a righteous man's reward. Whoever gives merely a cup of cold water to one of these little ones to drink because he is a disciple, I tell you truly he will not lose his reward."

XI

When Jesus had finished instructing his twelve disciples, he went away from that place to teach and preach in the towns.

John had heard in prison of the doings of the Christ, and he sent by some of his disciples to ask, "Are you 'the Coming One' or are we to expect some other?" Jesus answered them, "Go and tell John what you hear and see. Blind men recover sight, lame men walk, lepers are cleansed, deaf men hear, dead men

are raised, and poor men have the good news proclaimed to them. Blessed is he who does not mistake regarding me!"

As these men went away, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man dressed in soft clothes? Those who wear soft clothes are in kings' palaces. But why did you go out? To see a prophet? Yes, I tell you, and more than a prophet. This is the one of whom it was written, 'Behold, I send my messenger before thy face, who will prepare thy way before thee.' I tell you truly there has not arisen among those born of women a greater than John the Baptist. But any inferior in the kingdom of heaven is greater than he. From the days of John the Baptist until now the kingdom of heaven has been suffering violence and violent men have been seizing it. For all the prophets and the Law prophesied until John. If you are willing to believe it, he is Elijah who was to come. Whoever has ears, let him hear.

"To what shall I compare this generation? It is like children sitting in the market-places who call to the others, 'We played the flute to you and you did not dance; we mourned and you did not beat your breasts.' For John came neither eating nor drinking, and they say, 'He has a demon.' The Son of Man came eating and drinking, and they say, 'See a glutton and a wine-drinker; a friend of tax collectors and sinners.' Yet wisdom is proved to be in the right by her works."

Then he began to reproach the cities in which most of his miracles had been done, because they had not repented: "Alas for you, Chorazin! Alas for you, Bethsaida! For if in Tyre and Sidon the miracles had been done which were done in you, they would long ago have repented in sackcloth and ashes. But I tell you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. And you, Capernaum! No, you will not be exalted to heaven. You will be abased to Hades. Because if those miracles which were done in you had been done in Sodom, it would have remained until this day. But I tell you it will be more tolerable for the land of Sodom in the day of judgment than for you."

At that time Jesus said, "I thank thee, Father, Lord of

heaven and earth, that thou hast hidden these things from the wise and prudent and hast revealed them to babes. Yes, Father, I thank thee that such was thy good pleasure.

"All things have been delivered to me by my Father, and no one knows the Son but the Father, nor does any one know the Father but the Son and he to whom the Son may choose to reveal him.

"Come to me, all you who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and lowly in heart and you will find rest for your souls. For my yoke is easy and my burden is light."

XII

At that time Jesus went on the Sabbath through the grain-fields. His disciples were hungry and began to pluck heads of grain to eat. When the Pharisees saw it they said, "See, your disciples are doing what is not allowable on the Sabbath." He said to them, "Have you not read what David did, when he and his men were hungry? how he entered the house of God and ate the consecrated bread which it was not allowable either for him to eat or for his men, but only for the priests? Or have you not read in the Law that on the Sabbath the priests in the Temple break the Sabbath and yet are guiltless? I tell you that something greater than the Temple is here. If you had understood this, 'I desire kindness and not sacrifice,' you would not have condemned the guiltless. For the Son of Man is lord of the Sabbath."

Passing over from there, he came into their synagogue. A man was there with a withered hand. They asked Jesus, "Is it allowable to heal on the Sabbath?" — so that they might have something to accuse him of. He said to them, "What man is there of you who, if he has one sheep, and it falls into a pit on the Sabbath, will not lay hold on it and lift it out? But how much more is a man worth than a sheep! So it is allowable to do good on the Sabbath." Then he said to the man, "Stretch out your hand." He stretched it out and it was restored as sound as the other. The Pharisees went out and plotted against him how they could destroy him.

But Jesus was aware of it and went away from that place. Many followed him and he healed them all; but he gave strict orders to them not to make him known. It was in fulfillment of these words of Isaiah the prophet, "Behold my servant whom I have chosen, the Beloved in whom my soul delights. I will put my spirit upon him and he will proclaim justice to the Gentiles. He will not strive nor cry, nor will any one hear his voice in the streets. A bruised reed he will not break, and a low-burning wick he will not quench, until he has carried justice to victory. In his name will Gentiles hope."

Then there was brought to Jesus a demoniac, blind and dumb. He healed him so that he spoke and saw. All the crowds were astonished and said, "Is not this man the Son of David?" The Pharisees when they heard it said, "This man casts out demons only through Beelzebul the Chief of the demons." But he knew their thoughts and said to them, "Every kingdom divided against itself becomes a desolation, and no city or house divided against itself will stand. If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? If I by Beelzebul am casting out demons, by whom do your sons cast them out? Therefore they shall be your judges. But if I am casting out demons by the Spirit of God, then the kingdom of God is right upon you. How can any one enter the house of a strong man and seize his goods unless he first binds the strong man? Then he can plunder his house.

"He who is not with me is against me, and he who does not gather with me scatters. Therefore I say to you, every sin and profane word will be forgiven to men, but any profane word against the Spirit will not be forgiven. Whoever says a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven either in this world or in the world to come. Either make the tree good and its fruit good or make the tree bad and its fruit bad. For from the fruit the tree is known. Brood of vipers, how can you who are evil speak good things? For from the overflow of the heart the mouth speaks. The good man out of his good treasury pours out good things, and the bad man out of his bad treasury

pours out bad things. I tell you, for every idle word that men speak they will give full account in the day of judgment, for from your words you will be justified and from your words you will be condemned."

Then some of the scribes and Pharisees said to him, "Teacher, we wish to see a sign from you." He answered them, "A wicked and adulterous generation seeks for a sign. But no sign will be given to it except the sign of the prophet Jonah. For as Jonah was in the belly of the whale three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights. The men of Nineveh will stand up at the judgment with this generation and will condemn it, for they repented at the preaching of Jonah, and more than Jonah is here. The Queen of the South will rise up at the judgment with this generation and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and more than Solomon is here.

"When the impure spirit has gone out of a man, he passes through waterless places seeking rest and finds none. Then he says, 'I will return into my house that I left.' And he comes and finds it vacant, swept and in order. Then he goes and takes with him seven other spirits worse than himself, and they enter and live there. So the last state of that man becomes worse than the first. Just so will it be with this wicked generation."

While Jesus was still speaking to the crowds, his mother and his brothers were standing outside, trying to speak to him. Some one told him, but he replied, "Who is my mother and who are my brothers?" Then, stretching out his hand over his disciples, he said, "See my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother."

XIII

On that day Jesus went out of the house and sat beside the lake. Great crowds gathered to him so that he got into a boat and sat in it, while all the crowd stood on the shore. He spoke at length to them in illustrations. "A sower," he said, "went out to sow. And as he was sowing some seeds fell at the road-

side and the birds came and ate them up. Others fell on rocky places where they had not much soil, and at once they sprang up because they had no depth of soil. But when the sun rose they were scorched, and because they had no roots they withered. Others fell among thorns and the thorns grew up and choked them. Others fell on good ground and made a yield, some of a hundred fold, some of sixty fold, some of thirty fold. He who has ears, let him hear."

Then his disciples came to him and said, "Why do you talk to them in figures of speech?" He answered, "Because to you it is granted to know the mysteries of the kingdom of heaven, but to those people it is not granted. For whoever has, to him will be given and he will have abundance. But whoever has not, from him will be taken even what he has. For this reason I speak to them in figures, because, though they see, they do not see, and though they hear, they do not hear nor understand, and to them is fulfilled the prophecy of Isaiah: 'You will plainly hear, but you will not understand, and you will clearly look, but you will not see. For the heart of these people has grown fat, and with their ears they are dull of hearing and their eyes they have closed; so that they may not see with their eyes and hear with their ears and understand with their heart and repent and I should heal them.' But blessed are your eyes, for they see, and your ears, for they hear. I tell you truly many prophets and righteous men desired to see the things you see, but they did not see them, and to hear the things you hear, but they did not hear them. So listen to the story of the sower: When any one hears the message of the kingdom and does not understand it, the Evil One comes and snatches away what was sown in his heart. This is the man who receives seed by the roadside. He who received seed on stony ground is he who hears the word and receives it at once with joy, yet has no root in himself, but is inconstant, and when trouble or persecution arises on account of the message he stumbles and falls. He who received seed among thorns is he who hears the message, but the care of the world and the deceitfulness of wealth choke the message and it becomes fruitless. He who received seed in good ground is he who hears the message and under-

stands it and makes a yield of a hundred, or sixty, or thirty fold."

Another illustration he put before them. He said, "The kingdom of heaven is like a man who sowed good seed in his field. But while people were sleeping his enemy came and sowed weeds through the wheat, and went away. When the blades shot up and formed grain, the weeds also appeared. Then the servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? Where do the weeds come from?' He replied, 'An enemy did this.' The servants said to him, 'Do you want us to go and gather them up?' He said, 'No, for in gathering up the weeds you might pull up the wheat along with them. Let both grow together until the harvest. At the time of harvest I will say to the harvesters, Gather up first the weeds and tie them into bundles for burning, but bring the wheat into my granary.'"

Another illustration he put before them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is the least of all the seeds, but when it grows up it is greater than the garden herbs and becomes a tree, so that the birds of the air come and live in its branches."

Another illustration he spoke to them. "The kingdom of heaven is like yeast which a woman took and hid in three measures of flour until it was all leavened."

All of these things Jesus spoke to them in illustrations, and without an illustration he spoke nothing to them, to fulfill the words of the prophet when he said, "I will open my mouth in illustrations, I will utter things hidden since the foundation of the world."

Then leaving the crowds he came into the house, and his disciples came to him and said, "Explain to us the illustration of the weeds of the field." He replied, "He who sows the good seeds is the Son of Man. The field is the world. The good seeds are the sons of the kingdom. The weeds are the sons of the Evil One. The enemy that sowed them is the Devil. The harvest is the end of the world. The reapers are angels. As the weeds are gathered up and burned with fire, so shall it be at the end of the world. The Son of Man will send his angels and

they will gather up from his kingdom all stumbling-blocks and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Then will the righteous shine out like the sun in the kingdom of their Father. He who has ears, let him hear.

"The kingdom of heaven is like treasure hidden in a field, which a man finds and hides again, and for joy goes and sells all that he has and buys that field.

"Again the kingdom of heaven is like a merchant in search of fine pearls. Having found one very precious pearl he went away and sold everything that he had and bought it.

"Again the kingdom of heaven is like a net cast into the lake that gathered up every sort. But when it was filled they drew it to the beach and sat down and gathered the good into pails, but threw the worthless away. So will it be at the end of the world. The angels will come forth and will separate the wicked from among the righteous and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Have you understood all these things?" They said, "Yes." He said to them, "Therefore every scribe educated in the kingdom of heaven is like a man who is a householder who brings out from his storehouse new things and old things."

When Jesus had finished these illustrations, he went away from that place. Then he came to his native place and taught them in their synagogue so that they were astonished and said, "Where did this man get this wisdom and these miracles? Is not this the carpenter's son? Is not his mother named Mary and his brothers James and Joseph and Simon and Judas? And his sisters — are they not all here with us? Where then did he get all this?" So they fell into mistake about him. But Jesus said to them, "A prophet is not without honor except in his native place and in his own house." Because of their unbelief he worked there but few miracles.

XIV

At that time Herod the Prince heard the reports about Jesus and said to his servants, "This is John the Baptist. He has risen from the dead and so miraculous powers are working in

him." For Herod had arrested John and had bound him and put him in prison on account of Herodias, his brother Philip's wife. For John had said to him, "It is not lawful for you to have her." Although he wished to kill him, he was afraid of the people because they held him for a prophet. But when Herod's birthday came, the daughter of Herodias danced in the midst and pleased Herod, so that he promised with an oath that he would give her whatever she asked. She, prompted by her mother, said, "Give me here on a platter the head of John the Baptist." The king was grieved, but on account of his oaths and his guests he ordered it to be given her, and he sent and had John beheaded in the prison. The head was brought in on a platter and was given to the girl and she bore it to her mother. The disciples of John came and took the body and buried it, and then they came and told Jesus.

Upon hearing of it, Jesus went away in a boat privately to an uninhabited place. But the people heard of it and followed him by land from the towns. As he got out of the boat, he saw a great crowd and he had compassion on them and healed their sick. When evening had come on, his disciples came to him and said, "This is an uninhabited place and the time is already late; send away the crowd so that they may go into the villages and buy themselves food." But Jesus said to them, "They do not need to go away. Give them food yourselves." They said to him, "We have here nothing but five loaves and two fishes." He said, "Bring them to me." Then he commanded the crowd to recline on the grass, and he took the five loaves and the two fishes and looked up to heaven and asked a blessing. Then he broke up the loaves and gave them to his disciples, and the disciples distributed to the crowd. All ate and had abundance, and they took up twelve baskets full of the broken pieces that remained over. Those who ate were about five thousand men, besides women and children.

Then he made his disciples get into the boat and go on across while he was dismissing the crowd. After dismissing the crowd, he went up on the mountain by himself to pray. When evening came, he was there alone. The boat was already far out from land, beaten by the waves, for the wind was against

them. In the fourth watch of the night, he came to them walking on the water. When the disciples saw him walking on the water, they were terrified, saying that it was a ghost, and they cried out with fear. But at once Jesus spoke to them and said, "Courage. It is I. Do not be afraid." Peter answered, "Sir, if it is you, bid me to come to you on the water." Jesus said, "Come." Then Peter got out of the boat and walked on the water and came to Jesus. But seeing the wind he became frightened, and, beginning to sink, he cried out, "Sir, save me!" At once Jesus stretched out his hand and grasped him and said, "O man of little faith, why did you doubt?" After they got into the boat, the wind stopped. Then the men in the boat bowed down to him and said, "Truly you are the Son of God."

Having crossed, they came to land at Gennesaret. When the men of that place recognized him, they sent into all that neighborhood and brought to him all the sick and begged him that they might touch merely the tassel of his cloak, and all who touched were cured.

XV

Then scribes and Pharisees came to Jesus from Jerusalem and said, "Why do your disciples violate the tradition of our forefathers? For they do not wash their hands when they eat food." He answered them, "And why do you violate the command of God for the sake of your tradition? For God said, 'Honor thy father and thy mother,' and, 'If any one speaks evil of father or mother, let him surely die.' But you say, 'Whoever says to his father or to his mother, Whatever benefit you get from me is now dedicated to God, he shall not honor his father or his mother.' So you have nullified the command of God for the sake of your tradition. You hypocrites, well did Isaiah prophesy of you when he said, 'This people honor me with their lips, but their heart is far from me. In vain they worship me while they teach as precepts the commands of men.'"

Calling the crowd to him he said to them, "Hear and understand. Not what enters the mouth defiles a man, but what comes out of the mouth — that defiles a man."

Then his disciples came to him and said, "Do you know that the Pharisees were shocked when they heard what you said?" He replied, "Every plant which my heavenly Father did not plant will be uprooted. Beware of them. They are blind guides of the blind. If the blind leads the blind, both will fall into the ditch." Peter said, "Explain to us your figure." Jesus answered, "Are even you without insight? Do you not know that everything that goes into the mouth passes into the stomach and is cast out into the sewer? But the things that come out of the mouth proceed from the heart, and they defile the man. For from the heart proceed wicked thoughts, murders, adulteries, unchastities, thefts, perjuries, profane words. These are the things that defile a man. But to eat with unwashed hands does not defile a man."

Leaving that place, Jesus retired into the region of Tyre and Sidon. Here a Canaanite woman of those parts came out and cried, "Sir, have pity on me, Son of David. My daughter is terribly tormented by a demon." But he did not answer her a word. Then his disciples came and begged him, saying, "Send her away; she keeps calling out behind us." He replied, "I was not sent except to the lost sheep of the house of Israel." But she came and bowed before him and said, "Help me, Sir." He answered, "It is not right to take the children's bread and throw it to the dogs." But she said, "Yes, Sir; for even the dogs eat of the crumbs that fall from their masters' table." Then Jesus said to her, "O woman, great is your faith. Be it to you as you will." And her daughter was cured from that hour.

On leaving there, Jesus came along by the lake of Galilee and went up on the mountain and sat down there. Then a great crowd came to him having with them lame men, maimed men, blind men, mutes, and many others, and they laid them at his feet and he healed them. The crowd was astonished when they saw mutes talking, maimed men sound, lame men walking about, and blind men seeing, and they gave glory to the God of Israel.

Jesus called his disciples to him and said, "I have compassion for the crowd, for they have now been with me three days

and they have nothing to eat. I do not want to send them away fasting; they might faint on the road." The disciples said to him, "Where can we get enough bread in this uninhabited place to feed such a crowd?" Jesus said, "How many loaves have you?" They said, "Seven, and a few small fishes." Then he told the crowd to recline on the ground, and he took the seven loaves and the fishes and gave thanks and broke them and gave to his disciples, and the disciples distributed to the crowd. All ate and were satisfied, and they picked up seven baskets full of fragments that were left over. There were four thousand men that ate, besides women and children. Then after dismissing the crowd he got into a boat and came into the region of Magadan.

XVI

The Pharisees and Sadducees came to Jesus, and, in order to put him to a test, asked him to show them a sign from heaven. But he answered, "A wicked and adulterous generation is eager for a sign, but no sign will be given to it except the sign of Jonah"; and he left them and went away.

When the disciples got to the other side of the lake, they had forgotten to take bread, and Jesus said to them, "Be on your guard against the yeast of the Pharisees and the Sadducees." They were discussing this among themselves, saying, "It is because we have brought no bread." But Jesus, when he knew it, said, "Why are you discussing among yourselves, O men of little faith, because you have no bread? Do you not yet know? Do you not remember the five loaves of the five thousand and how many basketfuls you picked up? Or the seven loaves of the four thousand and how many basketfuls you picked up? How is it that you do not perceive that I was not speaking to you about bread? But beware of the yeast of the Pharisees and Sadducees." Then they understood that he had told them to beware not of the yeast of bread, but of the teaching of the Pharisees and Sadducees.

After coming into the neighborhood of Cæsarea Philippi, Jesus asked his disciples, "Who do people say that the Son of Man is?" They said, "Some say John the Baptist; others say

Elijah; others Jeremiah or some one of the prophets." He said to them, "But you, who do you say that I am?" Simon Peter said, "You are the Christ, the Son of the living God." Jesus replied, "Blessed are you, Simon Bar-Jonah, for flesh and blood have not revealed it to you, but my Father in heaven. And I tell you that you are Peter [which means Rock], and upon this rock I will build my church and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then he strictly charged his disciples not to tell any one that he was the Christ.

From that time Jesus began to make plain to his disciples that he had to go away to Jerusalem, and suffer greatly from the elders and high priests and scribes, and be killed and on the third day be raised. Peter took him and began to reprove him, saying, "Please God, Sir; this shall not happen to you." But he, turning, said to Peter, "Get behind me, Satan; you are a snare to me, for you are not thinking God's thoughts, but men's." Then Jesus said to his disciples, "If any one chooses to come after me, let him disown self and take up his cross and follow me. For whoever chooses to save his life will lose it, and whoever loses his life for my sake will find it. For what profit will a man have if he gains the whole world and forfeits his soul? or what can a man give to buy back his soul? For the Son of Man will soon come in the glory of his Father with his angels, and then he will repay each in full according to his actions. I tell you truly there are some of those who are standing here who will not taste of death before they see the Son of Man coming in his kingdom."

XVII

Six days later, Jesus took with him Peter and James and John his brother, and led them up on a high mountain alone. There he was transfigured before them. His face shone like the sun and his clothes became white as the light. Then appeared to them Moses and Elijah talking with him. Peter said to Jesus, "Sir, it is fine for us to be here. If you like, I will make

three tents, one for you and one for Moses and one for Elijah." While he was speaking, a bright cloud suddenly overspread them and a voice issued from the cloud, "This is my Son, the Beloved, in whom I delight. Hear him." The disciples on hearing this fell on their faces in great terror. But Jesus came and touched them and said, "Rise and do not be afraid." When they raised their eyes, they saw no one but Jesus himself alone.

As they were descending the mountain, Jesus charged them, "Tell the vision to no one until the Son of Man has risen from the dead." The disciples asked him, "Why do the scribes say that Elijah must come first?" He answered, "Elijah does come and restore all things. But I tell you Elijah has already come and they did not recognize him, but did to him whatever they chose. Just so the Son of Man is about to suffer at their hands." Then the disciples understood that he was speaking to them of John the Baptist.

When they reached the crowd, a man came to Jesus and knelt to him and said, "Sir, have pity on my son, for he is a lunatic and is in a very bad way. For often he falls into the fire and often into the water. I brought him to your disciples and they could not cure him." Jesus answered, "O unbelieving and perverse generation, how long must I be with you? How long must I bear you? Bring him here." Then Jesus rebuked the demon, and he came out of him and the boy was well from that hour.

Then the disciples came to Jesus aside and said, "Why were we unable to cast it out?" He said to them, "Because of your lack of faith. I tell you truly, if you have faith like a mustard seed you will say to this mountain, 'Remove from here to there,' and it will remove, and nothing will be impossible for you."

While they were assembling in Galilee, Jesus said to them, "The Son of Man will soon be betrayed into the hands of men, and they will kill him and on the third day he will be raised"; and they were deeply distressed.

After they came to Capernaum, the men who were collecting the Temple tax came to Peter and said, "Does not your

teacher pay the Temple tax?"[1] He said, "Yes." But when he went into the house Jesus spoke first to him and said, "How do you think, Simon? From whom do the kings of the earth collect taxes or tribute, from their own sons or from those who are not?" Upon his saying, "From those who are not," Jesus said to him, "So then the sons are free. But in order that we may not mislead them, go to the lake and throw in a hook and take the first fish that comes up. When you open his mouth you will find a coin. Take that and give it to them for me and yourself."

XVIII

At that time the disciples came to Jesus saying, "Who then is greatest in the kingdom of heaven?" He called to him a little child and stood him in the midst of them and said, "I tell you truly, unless you turn and become like the little children, you will not enter the kingdom of heaven. He who humbles himself like this little child, he is the greatest in the kingdom of heaven. Whoever receives one such little child for my name receives me; and whoever causes one of these little ones that believe in me to stumble, it were better for him to have a great millstone[2] hung around his neck and be cast into the depths of the lake. Alas for the world because of the occasions of stumbling! It must be that such occasions come, but alas for the man through whom any one is tripped up! If your hand or your foot is a snare to you, cut it off and cast it from you. It is better for you to enter into life maimed or lame than with two hands or two feet to be cast into the fire eternal. If your eye is a snare to you, pluck it out and cast it from you. It is better for you to enter into life one-eyed than with two eyes to be cast into the Gehenna of fire. See to it that you do not look down on one of these little ones. For I tell you, in heaven their angels continually behold the face of my Father in heaven. How does it seem to you? If a man has a hundred sheep and one of them strays away, will he not leave the ninety-nine on

[1] The Greek word here translated "Temple tax" is the name of a coin worth about one third of a dollar.

[2] The Greek means "millstone of an ass." Two kinds of millstones were in use, small ones turned by hand and large ones turned by asses.

the mountains and go and search for the straying one? And if he finds it, I tell you he rejoices more over it than over the ninety-nine that have not strayed. Just so it is not the will of your Father in heaven that one of these little ones should perish.

"If your brother sins against you, go and show him his fault between yourself and him alone. If he listens to you, you have won over your brother. If he does not listen to you, take along with you one or two more, that at the mouth of two witnesses, or three, every word may be confirmed. If he refuses to hear them, tell it to the church. If he refuses to hear the church, let him be to you as a Gentile or a tax collector. I tell you truly, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

"Again I tell you that, if two of you agree on earth regarding any matter, whatever they pray for will come to them from my Father in heaven. For where two or three are gathered in my name, there am I in the midst of them."

Then Peter came to him and said, "How often, Sir, if my brother sins against me, shall I forgive him? Up to seven times?" Jesus said to him, "I do not say up to seven times, but up to seventy times seven.

"Therefore the kingdom of heaven is like a man who was a king, who determined to settle accounts with his servants. When he had begun the accounting there was brought to him one who owed him ten thousand talents.[1] Since he could not pay, his master ordered him to be sold, as well as his wife and his children and whatever he had, and payment to be made. But the servant fell down and did homage and said, 'Have patience with me and I will pay you in full.' Then the master, pitying the servant, released him and cancelled his debt. But that servant, on going out, found one of his fellow servants who owed him a hundred shillings,[2] and he seized him and choked him, saying, 'Pay in full what you owe.' His fellow servant fell down and begged, saying, 'Have patience

[1] The talent was a sum of money varying in value in different times and places. Probably the talent here referred to was worth about $237, but money had larger purchasing power then.

[2] The Greek word here translated "shilling" names a coin worth about 16 2/3 cents.

with me and I will pay you in full.' But he would not, but went and threw him into prison until he should pay off the debt. When his fellow servants saw what had happened, they were deeply grieved and went and informed their master about everything. The master summoned him and said to him, 'You wicked servant, all that debt of yours I cancelled when you begged me. Ought you not to have had pity on your fellow servant as I had pity on you?' Then his master was angry and delivered him to the torturers until he should pay off all that was owing to him. Just so will my Father in heaven do to you if you do not forgive each one his brother from your hearts."

XIX

When Jesus had finished these words, he left Galilee and came within that part of Judæa beyond the Jordan. Great crowds followed him and he healed them there.

Then some Pharisees came to him to test him. They said, "Is it allowable for a man to divorce his wife for any and every cause?" He replied, "Have you not read that the Creator in the beginning 'made them male and female,' and said, 'For this cause shall a man leave his father and his mother and shall cleave to his wife and the two shall become one flesh'? So they are no longer two, but one flesh. What, therefore, God has yoked together let not man put asunder." They said to him, "Why, then, did Moses command to give a writing of dismissal and divorce her?" He said to them, "Moses, because of your hard-heartedness, permitted you to divorce your wives, but at the beginning it was not so. And I tell you, whoever divorces his wife, except for unchastity, and marries another, commits adultery." His disciples said to him, "If this is the case of a man with his wife, it is better not to marry." He said to them, "Not all can receive this word; but only those to whom it is granted. For there are eunuchs so born from their mother's womb, and there are eunuchs so made by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let him who is able to receive it receive it."

Then some little children were brought to him to have him

lay his hands on them and pray. His disciples rebuked those who brought them. But Jesus said, "Let the little children come to me, and do not hinder them; for of such is the kingdom of heaven." After laying his hands on them, he went away.

A man came to him and said, "Teacher, what good thing shall I do to have life eternal?" He said to him, "Why do you ask me about the good? One only is the Good. But if you wish to enter into life, keep the commandments." He said to him, "Which?" Jesus said to him, "Thou shalt not commit murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother, and Thou shalt love thy neighbor as thyself." The young man said to him, "All these I have kept. What do I lack still?" Jesus said to him, "If you wish to be perfect, go sell your property and give to the poor, and you will have treasure in heaven; and then come, follow me." When the young man heard that saying, he went away grieved. For he possessed great wealth.

Jesus said to his disciples, "I tell you truly, a rich man will with difficulty enter the kingdom of heaven. Again I tell you, it is easier for a camel to enter the eye of a needle than for a rich man to enter the kingdom of heaven." When the disciples heard this, they were amazed and said, "Who then can be saved?" Jesus looked at them and said, "With men this is impossible, but with God all things are possible."

Then Peter said, "Why, we have left everything and have followed you. What then shall we receive?" Jesus said to him, "I tell you truly, you who have followed me, in the rebirth, when the Son of Man sits on his glorious throne, you also will sit on twelve thrones judging the twelve tribes of Israel. And whoever has left houses or brothers or sisters or father or mother or children or lands for my name's sake will receive manifold more and will inherit life eternal. But many now first will be last and many now last will be first.

XX

"The kingdom of heaven is like a man who was a householder, who went out in the early morning to hire laborers for his

vineyard. After agreeing with the laborers for a shilling[1] a day, he sent them into his vineyard. He went out about nine o'clock and saw others standing in the market-place idle and said to them, 'You too go into my vineyard, and whatever is right I will give you.' So they went. Again he went out about noon and about three o'clock and did the same. About five o'clock he went out and found others standing and said to them, 'Why have you been standing the whole day idle?' They said, 'Because no one has hired us.' He said to them, 'You go too into my vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and pay their hire, beginning with the last and going on to the first.' When those who were hired about five o'clock came, they received a shilling apiece, and when those who were hired first came, they thought that they would get more. But they too received a shilling apiece. When they received it, they grumbled at the householder and said, 'These last worked one hour and you have made them equal to us who bore the burden of the day and the heat.' But he answered one of them, 'Friend, I am not wronging you. Did you not agree with me for a shilling? Take what belongs to you and go. I choose to give to this last man the same as to you. Have I not the right to do what I will with my own? Is your eye evil because I am good?' So the last will be first and the first last."

As Jesus was about to go up to Jerusalem, he took the twelve aside on the road and said to them, "We are going up to Jerusalem, and the Son of Man will be betrayed to the high priests and the scribes, and they will condemn him to death and will deliver him to the Gentiles to mock and to scourge and to crucify, and on the third day he will be raised."

Then came to him the mother of the sons of Zebedee, with her sons, bowing down to him and making a request of him. He said to her, "What do you wish?" She said to him, "Give the command for these two sons of mine to sit one on your right and one on your left in your kingdom." Jesus answered, "You do not know what you are asking. Can you drink the cup that I am about to drink?" They said to him, "We can."

[1] At that time in Palestine this was considered a fair day's wage.

He said to them, "My cup you will drink, but seats on my right and on my left are not mine to give. They will be given to those for whom they have been prepared by my Father."

When the ten heard of this, they were indignant at the two brothers. But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them and their great ones wield power over them. It is not so among you. But whoever wants to become great among you will be your servant, and whoever wants to be first among you will be your slave; just as the Son of Man came not to be served, but to serve, and to give his life a ransom for many."

As they were leaving Jericho, a great crowd followed him. Two blind men were sitting at the side of the road, and when they heard that Jesus was passing, they cried out, "Sir, have pity on us, Son of David!" The crowd rebuked them and told them to be silent. But all the more they cried, "Sir, have pity on us, Son of David!" Jesus stopped and called them and said, "What do you want me to do for you?" They said, "We want our eyes opened." Jesus had compassion on them and touched their eyes, and at once they regained sight and followed him.

XXI

When they drew near to Jerusalem and came to Bethphage and the Mount of Olives, Jesus sent two disciples, telling them, "Go into the village opposite and at once you will find an ass tied and a colt with her. Loose her and lead her to me. If any one says anything to you, you will say, 'The Master has need of them,' and at once he will send them." This happened in order that what was spoken through the prophet might be fulfilled, "Say to the daughter of Zion, Behold thy king comes to thee, gentle and riding on an ass and on a colt, the foal of a beast of draught." The disciples went and did as Jesus had bidden them, and brought the ass and the colt, and spread on them their cloaks and seated him on them. A very large crowd spread their cloaks in the road, and others cut off branches from the trees and spread them in the road. The crowds that walked before and those that followed shouted, "God save the Son of

David! Blessed is he who comes in the name of the Lord! God in highest heaven save him!"

When he entered Jerusalem all the city was shaken, and people said, "Who is this?" The crowds said, "This is the prophet Jesus from Nazareth in Galilee."

Jesus went into the Temple courts and drove out all those who were selling and buying there. He overturned the tables of the money-changers and the seats of those who were selling doves, and he said, "It is written, 'My house shall be called a house of prayer,' but you are making it a den of robbers."

Then blind men and lame men came to him in the Temple courts and he healed them. When the high priests and the scribes saw the wonders that he did and the children shouting, "God save the Son of David!' they were angry and said to him, "Do you hear what these are saying?" Jesus said, "Yes. Have you never read, 'Out of the mouths of babes and sucklings thou hast perfected praise'?" Then he left them and went out of the city to Bethany and spent the night there.

Early in the morning as he was returning to the city, he was hungry, and seeing a solitary fig tree at the roadside he went to it, but found on it nothing but leaves only. He said to it, "Let there no more be fruit from you forever." The fig tree immediately withered up. Upon seeing this, the disciples were astonished and said, "How suddenly the fig tree withered up!" Jesus said to them, "I tell you truly, if you have faith and do not doubt, you will not only do what has been done to the fig tree, but if you say to this mountain, 'Be taken up and thrown into the sea,' that will happen, and whatever you ask in prayer, believing, you will obtain."

When he had gone into the Temple courts, the high priests and the elders of the people came to him as he was teaching and said, "By what authority are you doing this, and who gave you this authority?" Jesus replied to them, "I too will ask you one question. If you answer me, then I also will tell you by what authority I am doing this. The baptism of John — where did it come from? From heaven or from men?" They debated among themselves, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' and if we say, 'From

men,' we are afraid of the people, for they all hold John for a prophet." So they answered Jesus, "We do not know." He in turn said to them, "Neither will I tell you by what authority I am doing this. What do you think? A man had two sons. He went to the first and said, 'Son, go to-day and work in the vineyard.' He answered, 'I will, Sir,' but he did not go. The father went to the second son and said the same. He answered, 'I will not,' but afterwards he changed his mind and went. Which of the two did the will of his father?" They said, "The last." Jesus said to them, "I tell you truly the tax collectors and the bad women are going before you into the kingdom of God. For John came to you in the path of righteousness and you did not believe him. But the tax collectors and the bad women believed him. And you when you saw it did not change your minds afterwards and believe him.

"Listen to another illustration: There was a man, a householder, who planted a vineyard and put a fence around it and dug a wine-vat in it and built a watch-tower, and let it out to grape-growers and went abroad. When the time of fruit drew near, he sent his servants to the grape-growers to get his fruit. But the grape-growers seized the servants, and one they beat, one they killed, one they pelted with stones. Again he sent other servants, more numerous than the first, but they treated them just the same. At last he sent to them his son, saying, 'They will respect my son.' But when the grape-growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him, and we shall have his inheritance.' So they seized him and threw him out of the vineyard and killed him. When, therefore, the owner of the vineyard comes, what will he do to those grape-growers?" They said to him, "He will put those miserable men to a miserable death, and will let out the vineyard to other grape-growers who will render him the fruits in their seasons." Jesus said to them, "Did you never read in the Scriptures, 'The stone which the builders rejected, that one has become the corner stone. This stone came from the Lord and is wonderful in our eyes'? Therefore I tell you the kingdom of God will be taken away from you and will be given to a nation that produces the fruits. Whoever falls on

this stone will be shattered, and if it falls on any one, it will crush him to powder."

The high priests and the Pharisees listening to his illustrations knew that he was speaking about them. They were eager to seize him, but were afraid of the people, for the people held him for a prophet.

XXII

AGAIN Jesus addressed them in figures. He said, "The kingdom of heaven is like a man, a king, who made a wedding feast for his son. He sent his servants to call those who had been invited to the wedding, but they would not come. Again he sent other servants, telling them, 'Say to those who have been invited, I have prepared my dinner; my oxen and fat things have been killed and everything is ready. Come to the wedding.' But they paid no attention, and went off one to his field and another to his trading. The rest seized his servants, treated them roughly, and killed them. Then the king grew angry and sent his armies and destroyed those murderers and burned up their city. Then he said to his servants, 'The wedding banquet is ready, but those who were invited were not worthy. Go out on the crossroads, and every one you find invite to the wedding.' So those servants went out into the streets and gathered all they found, both bad and good, and the wedding-hall was filled with guests. When the king came in to look over the guests, he saw there a man who was not dressed in a wedding robe, and he said to him, 'Friend, how did you come in here without a wedding robe?' But he was speechless. The king said to the attendants, 'Bind him feet and hands and throw him out into the darkness outside.' There will be wailing and gnashing of teeth. For many are invited, but few are chosen."

Then the Pharisees went and held a consultation how they could entrap him in talk. They sent to him their disciples with the Herodians and they said, "Teacher, we know that you are truthful and teach the way of God in truth, and that you are afraid of no one, for you do not regard the social standing of men. Tell us therefore what you think. Is it right to pay taxes

to Cæsar or not?" But Jesus knew their wickedness and said, "Why are you trying to test me, you hypocrites? Show me a piece of tax money." They brought him a shilling. He asked them, "Whose head is this, and whose inscription?" They said, "Cæsar's." He said to them, "Then pay to Cæsar what is Cæsar's, and pay to God what is God's." When they heard this, they wondered and left him and went away.

On that day some Sadducees came to him asserting that there is no resurrection, and they asked him, "Teacher, Moses said, 'If any man dies childless, his brother shall marry his widow and raise up offspring for his brother.' Now there were with us seven brothers. The first married and died childless and left his wife to his brother. So did the second and the third down to the seventh. The woman died last of all. In the resurrection, then, which of the seven will have the wife? For they all had her." Jesus replied to them, "You are all astray because you do not understand either the Scriptures or the power of God. For in the resurrection they neither marry nor are married, but are like the angels in heaven. But in reference to the resurrection of the dead, have you not read what was said to you by God when he said, 'I am the God of Abraham and the God of Isaac and the God of Jacob'? He is not the God of dead men, but of living men." The crowd on hearing this were amazed at his teaching.

The Pharisees, hearing that he had silenced the Sadducees, gathered, and one of them, a lawyer, in order to test him, asked, "Teacher, which commandment in the law is greatest?" Jesus said to him, "'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind.' This is the greatest and first commandment. The second is like it, 'Thou shalt love thy neighbor as thyself.' On these two commandments hang all the Law and the Prophets."

While the Pharisees were assembled, Jesus asked them a question, "What do you think in regard to the Christ? Whose son is he?" They said, "David's." He said, "How then does David by inspiration call him 'Lord,' saying, 'The Lord said to my Lord, Sit at my right hand until I put your enemies under your feet'? If David calls him 'Lord,' how is he his son?"

No one was able to answer him a word, and no one from that day dared ask him any more questions.

XXIII

Then Jesus addressed the crowd and his disciples. He said, "The scribes and Pharisees have seated themselves on Moses' seat. So whatever they tell you, do and observe, but do not do as they do. For they say and do not. They tie up heavy burdens and lay them on men's shoulders, but they themselves will not move them with one of their fingers. All their works they do to be seen by men. They make their phylacteries broad and make their tassels large. They love the best couches at dinners and the front seats in the synagogues and salutations in the markets and to be called by men Rabbi. But do not you be called Rabbi. For one is your Teacher and all of you are brothers. And do not call any one on earth Father, for one is your Father in heaven. Neither be called guides, for your Guide is one alone — the Christ. The greatest of you will be your servant. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

"But alas for you, scribes and Pharisees, hypocrites! for you shut the kingdom of heaven before men. You yourselves do not enter nor do you permit those who are entering to go in. Alas for you, scribes and Pharisees, hypocrites! for you compass sea and land to make one proselyte, and when he is won you make him twice as much a son of Gehenna as yourselves. Alas for you, blind guides! You say, 'Whoever swears by the Temple, it is nothing; but whoever swears by the gold of the Temple is bound.' Fools and blind, which is greater, the gold or the Temple that makes the gold holy? You say, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on the altar is bound.' You blind, which is greater, the gift or the altar that makes the gift holy? He, then, who swears by the altar swears by it and everything on it, and he who swears by the Temple swears by it and by him who dwells in it, and he who swears by heaven swears by the throne of God and by him who sits upon it.

"Alas for you, scribes and Pharisees, hypocrites! for you pay

tithes of mint, dill, and carraway and have disregarded the weightier matters of the law — justice and kindness and good faith. These you should have practiced, without neglecting those other things. Blind guides, who strain out a gnat and drink down a camel! Alas for you, scribes and Pharisees, hypocrites! for you cleanse the outside of the cup and the dish, but inside they are full through greed and self-indulgence. Blind Pharisees, cleanse first the inside of your cup so that the outside of it may become clean also. Alas for you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs which outside appear beautiful, but inside are full of dead men's bones and every kind of uncleanness. So you, too, outwardly appear to men to be righteous, but inwardly you are full of hypocrisy and lawlessness.

"Alas for you, scribes and Pharisees, hypocrites! for you build the tombs of the prophets and decorate the monuments of the righteous and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' So you witness against yourselves that you are sons of those who murdered the prophets. Fill up, then, the measure of your fathers' guilt. Serpents, brood of vipers, how can you escape being sentenced to Gehenna? Therefore I am sending to you prophets and wise men and scribes. Some of them you will kill and crucify, and some you will scourge in your synagogues and will persecute from city to city, so that all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zachariah the son of Barachiah, whom you murdered between the Temple and the altar, may come on you. I tell you truly all this will come on this generation. Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you, how often would I fain have gathered your children as a bird gathers her nestlings under her wings, and you would not. See, your house is left to you desolate, for I tell you, you will not see me from now on until you say, 'Blessed is he who comes in the name of the Lord!'"

XXIV

Jesus left the Temple courts and was going away when his disciples came to point out to him the Temple buildings. He

answered them, "Do you not see all these things? I tell you truly there will not be left here one stone upon another which will not be thrown down."

While he was sitting on the Mount of Olives, the disciples came to him privately and said, "Tell us when these things will be, and what will be the sign of your coming and of the end of the world?" Jesus answered them, "Make sure that no one misleads you. For many will come in my name and will say, 'I am the Christ,' and they will lead many astray. You will soon hear of wars and rumors of wars. Take care and do not be alarmed, for such things must be; but the end is not yet. For nation will rise against nation and kingdom against kingdom, and there will be famines and earthquakes here and there. All of these things are the beginnings of birth-pangs. Then they will deliver you up to persecution and will kill you, and you will be hated by all the Gentiles on account of my name. Then many will stumble and fall and will betray one another and will hate one another. Many false prophets will arise and will lead many astray, and because of the wide spread of lawlessness the love of most will grow cold. But he who endures to the end, he will be saved. And this good news of the kingdom will be proclaimed in all the inhabited world for a testimony to all the Gentiles. And then will come the end.

"So when you see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place [Let the reader understand], then those who are in Judæa are to flee to the mountains; he who is on the house is not to go down to take the things out of his house, and he who is in the field is not to turn back and take his cloak. Alas, for the women with child and the nursing mothers in those days! Pray that your flight may not be in the winter nor on the Sabbath. For there will be then great suffering, such as has not been from the beginning of the world until now, nor ever shall be again.

"Unless those days had been shortened none would be saved; but for the sake of the chosen those days will be shortened. Then if any one says to you, 'See, here is the Christ,' or 'here,' do not believe him. For false Christs and false prophets will arise and will give great signs and wonders so as to mislead, if

possible, even the chosen. See, I have told you beforehand. So, if they say to you, 'He is in the wilderness,' do not go out there. If they say, 'in the inner rooms,' do not believe it. For as the lightning comes out of the east and shines across to the west, so will the coming of the Son of Man be. Wherever the carcass is, there will the vultures flock together.

"Immediately after the distress of those days the sun will be darkened and the moon will not give her light, and the stars will fall from heaven and the powers of heaven will be shaken. And then will appear the sign of the Son of Man in heaven. Then will all the tribes of the earth beat their breasts for grief, and they will see the Son of Man as he comes on the clouds of heaven with power and great glory. And he will send his angels with a loud trumpet-blast, and they will gather his chosen from the four winds, from one end of heaven to the other.

"From the fig tree take an illustration. When now its branch becomes soft and puts out leaves, you know that summer is near. Just so when you see all these things, know that he is near — at the door. Truly I tell you, this generation will not pass away before all these things happen. Heaven and earth will pass away, but my words will not pass away. But of that day and hour no one knows, not even the angels of heaven, not even the Son, but the Father alone. For, as the days of Noah were, so will the coming of the Son of Man be. As in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah went into the ark, and they knew nothing until the flood came and swept them all away, so will the coming of the Son of Man be. Then there will be two men in the field. One will be taken with him and one will be left. There will be two women grinding at the mill. One will be taken with him and one will be left. Watch, therefore, for you do not know what day your Master is coming. But this you do know, that if the householder had known in which watch the thief was coming he would have watched and would not have let his house be broken into. Therefore be you also ready, for in an hour that you do not think the Son of Man is coming. Who, then, is the faithful and wise servant whom

the master has placed over his household to give them food in due season? Blessed is that servant whom his master, when he comes, will find so doing. I tell you truly that he will place him over all that he owns. But if that wicked servant says in his heart, 'My master is delaying,' and begins to strike his fellow servants and to eat and drink with the drunken, the master of that servant will come on a day when he is not expecting and at an hour when he is unaware, and will cut him asunder and assign his part with the hypocrites. There will be wailing and gnashing of teeth.

XXV

"Then the kingdom of heaven will be like ten maidens who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise; for the foolish ones took their lamps, but took with them no oil; while the wise took oil in their flasks with their lamps. As the bridegroom was late in coming, all grew drowsy and slept. At midnight a cry was raised, 'Here is the bridegroom. Come out to meet him!' Then all those maidens arose and trimmed their lamps. But the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise answered, 'There may not be enough for us and you. Go rather to the dealers and buy for yourselves.' While they were going to buy, the bridegroom came, and those who were ready went in with him to the wedding, and the door was shut. Afterwards came the rest of the maidens, saying, 'Master, Master, open for us.' But he answered, 'I tell you truly I do not know you.' Watch, therefore, for you do not know the day nor the hour.

"It is just as when a man going abroad called his servants and committed to them his property. To one he gave five talents, to another two, and to another one, to each according to his particular ability. Then he went abroad. At once he who received the five talents went and traded with them and gained five more. In the same way he who received the two gained two more. But he who received the one talent went away and dug in the ground and hid his master's money. After a long time the master of those servants came and had an accounting with

them. The man who had received the five talents came and brought five talents more, saying, 'Master, you committed to me five talents; see, I have gained five talents more.' His master said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will place you over many things. Enter into the joy of your master.' The man who had received the two talents came and said, 'Master, you committed to me two talents; see, I have gained two talents more.' His master said to him, 'Well done, good and faithful servant, you have been faithful over a few things, I will place you over many things. Enter into the joy of your master.' Then the man who had received the one talent came and said, 'Master, I knew that you were a hard man, reaping where you did not sow and gathering where you did not thresh, and I was afraid, and went away and hid your talent in the ground. There, you have your own.' His master replied, 'You wicked and idle servant. Did you know that I reap where I did not sow and gather where I did not thresh? Then you ought to have turned over my money to the bankers, and at my coming I should have received my own with interest. Take from him the talent and give it to him who has the ten talents. For to every one who has will be given, and he will have abundance; but from him who has not, even what he has will be taken. And the worthless servant throw out into the darkness outside. There will be wailing and gnashing of teeth.'

"When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne and all the nations will be assembled before him. And he will divide them one from another as a shepherd divides the sheep from the goats. He will place the sheep on his right hand and the goats on his left. Then will the King say to those on his right hand, 'Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the foundation of the world! For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you took me in; naked and you clothed me. I was sick and you cared for me. I was in prison and you came to me.' Then will the righteous answer, 'Lord, when did we see you hungry and feed you, or thirsty

and give you drink? When did we see you a stranger and take you in, or naked and clothe you? When did we see you sick or in prison and come to you?' The King will answer, 'I tell you truly, inasmuch as you did it to one of these my brothers — even the least — you did it to me.' Then he will say to those on his left hand, 'Depart from me, you cursed, into the fire eternal prepared for the Devil and his angels. For I was hungry and you gave me no food; I was thirsty and you gave me no drink; I was a stranger and you did not take me in; naked and you did not clothe me; sick and in prison and you did not care for me.' Then they too will answer, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison and did not serve you?' He will answer them, 'I tell you truly inasmuch as you did not do it to one of these least, you did not do it to me.' These will go away into punishment eternal, but the righteous into life eternal."

XXVI

When Jesus had finished all these discourses, he said to his disciples, "You know that after two days comes the Passover, and the Son of Man is to be betrayed to be crucified."

Then the high priests and the elders of the people assembled at the house of the High Priest, who was called Caiaphas, and they plotted to seize Jesus by some trick and kill him. But they said, "Not on the feast day, so that there may not be a riot among the people."

When Jesus had come to Bethany and was in the house of Simon the leper, a woman came up to him, bringing an alabaster jar of costly ointment, and poured it on his head while he was reclining at table. On seeing this, the disciples were indignant and said, "Why this waste? This could have been sold for a large sum and given to the poor." But Jesus observed it and said, "Why are you troubling the woman? She has done a beautiful thing to me. You have the poor with you always, but me you will not have always. For in pouring this ointment on my body she prepared me for burial. I tell you truly wherever this good news shall be proclaimed in the whole world, what she has done will be spoken of too in memory of her."

Then one of the twelve, who was called Judas Iscariot, went to the high priests and asked, "What will you give me if I betray him to you?" They paid him thirty pieces of silver.[1] And from that moment he kept seeking a favorable time to betray him.

On the first day of unleavened bread, the disciples came to Jesus and said, "Where do you wish us to prepare for you to eat the Passover?" He answered, "Go into the city to a certain man and say to him, 'The Teacher says, My time is near. I will keep the Passover with my disciples at your house.'" The disciples did as Jesus had instructed them and prepared the Passover.

When evening had come, he was reclining at table with the twelve disciples. While they were eating, he said, "I tell you truly one of you will betray me." Greatly grieved, they began to ask him, each in turn, "It is not I, Master?" He answered, "He who dipped his hand with me in the dish is the one who will betray me. The Son of Man is going as it has been written of him, but alas for that man by whom the Son of Man is betrayed! For that man it would be good not to have been born." Then Judas the traitor asked, "It is not I, Rabbi?" Jesus replied, "It is you."

While they were eating, Jesus took a loaf and blessed it and broke it and gave it to his disciples, saying, "Take this and eat it. This is my body." Then he took a cup, and after giving thanks gave it to them, saying, "Drink from it, all of you; for this is my blood of the covenant, which is shed for many for the forgiveness of sins. I tell you I will not drink again of this fruit of the vine until that day when I shall drink it with you, new, in the kingdom of my Father."

After singing a hymn, they went out to the Mount of Olives. Then Jesus said to them, "All of you will stumble and fail me to-night; for it is written, 'I will smite the shepherd, and the sheep of the flock will be scattered.' But after I am raised, I will precede you to Galilee." Peter answered him, "Though all stumble and fail you, I never will stumble and fail." Jesus said to him, "I tell you truly that to-night, before the cock crows,

[1] A "piece of silver" was worth about 33 cents.

you will disown me three times." Peter said to him, "Even if I have to die with you, I will not disown you." And so said all of the disciples.

Jesus came with them to a place called Gethsemane, and said to the disciples, "Sit here while I go and pray yonder." He took with him Peter and the two sons of Zebedee, and began to be grieved and distressed. He said to them, "My soul is exceedingly sad, even to death. Stay here and watch with me." Then he went a little farther and fell on his face and prayed, "My Father, if it is possible, let this cup pass from me. Yet not as I will, but as thou wilt." Then he came to the disciples and found them sleeping, and said to Peter, "So you could not watch one hour with me! Watch and pray so as not to enter into temptation. Your spirit is eager, but your flesh is weak." Again a second time he went away and prayed, "My Father, if this cannot pass unless I drink it, thy will be done." He came again and found them sleeping, for their eyes were heavy. So he left them and went away again and prayed a third time, saying again the same words. Then he came to the disciples and said to them, "You are sleeping on and resting! Now has come the hour when the Son of Man is to be betrayed into the hands of sinners. Up, let us be going. Here comes my betrayer."

While he was still speaking, Judas, one of the twelve, came and with him a great crowd with swords and clubs, sent by the high priests and elders of the people. The traitor had given them a sign, saying, "The one I kiss is he. Arrest him." Immediately he came up to Jesus and said, "Good evening, Rabbi," and kissed him affectionately. Jesus said to him, "Friend, do what you are here for." Then they came and laid their hands on Jesus and arrested him. Suddenly one of those with Jesus stretched out his hand and drew his sword, and struck a servant of the High Priest, cutting off his ear. Jesus said to him, "Put your sword back into its place, for all who take the sword will perish by the sword. Do you think that I cannot call on my Father and have him send to me now more than twelve legions of angels? But how then would the Scriptures be fulfilled that so it must be?" Jesus said to the

crowd, "Have you come out to seize me as if against a robber, with swords and clubs? Every day I sat in the Temple teaching and you did not arrest me. But all this has happened that the writings of the prophets might be fulfilled." Then all the disciples left him and fled.

The men who had arrested Jesus led him away to Caiaphas the High Priest, at whose house the scribes and elders had assembled. Peter followed him at a distance as far as the court of the High Priest, and went in and sat among the attendants to see the end. The high priests and the whole council sought for false testimony against Jesus, so that they might put him to death. But they did not find any, although many false witnesses came. Finally, two came forward and said, "This man said, 'I can pull down the Temple of God and in three days build it up again.'" The High Priest rose and said to him, "Have you no answer? What is it that these are testifying to against you?" But Jesus kept silence. The High Priest said to him, "I adjure you by the living God to tell us whether you are the Christ, the Son of God." Jesus said to him, "I am he. But I tell you, hereafter you will see the Son of Man sitting on the right hand of power and coming on the clouds of heaven." Then the High Priest rent his garments, saying, "Impious words! Why do we any longer need witnesses? See, you have now heard his impious words. What do you think?" They answered, "He deserves death." Then they spit in his face and struck him with their fists. Some slapped him, saying, "Act the prophet for us, you Christ! Who was it that struck you?"

Peter was sitting outside in the court. A maid came up to him and said, "You too were with Jesus the Galilæan." But he denied it before all, saying, "I do not know what you mean." When he had gone out into the gateway, another maid saw him and said to those who were there, "This man was with Jesus the Nazarene." Then again he denied with an oath, "I do not know the man." After a little those who were standing there came up and said to Peter, "Truly you are one of them, for your accent proves it." Then he began to curse and swear, "I do not know the man." Immediately the cock crew, and

Peter remembered what Jesus had said, "Before the cock crows you will disown me three times," and he went out and wept bitterly.

XXVII

When morning came all the high priests and the elders of the people consulted together against Jesus to put him to death. After binding him, they led him away and handed him over to Pilate the Governor. Then Judas, who had betrayed him, when he saw that Jesus had been condemned, was sorry and returned the thirty pieces of silver to the high priests and elders, saying, "I sinned in betraying innocent blood!" But they said, "What is that to us? You must see to that." Then throwing the silver into the Temple he left and went and hung himself.

The high priests took the money and said, "It is not proper to put it in with the consecrated gifts, since it is the price of blood." So after consultation they bought with it the potter's field for the burial of strangers. For this reason that field is called the "Field of Blood" to this day. Then was fulfilled what was said through Jeremiah the prophet, "And they took the thirty pieces of silver, the price of him who was priced, whom they priced from the sons of Israel, and gave them for the potter's field, as the Lord commanded me."

Jesus stood before the Governor. The Governor asked him, "Are you the King of the Jews?" Jesus said, "I am." While he was being accused by the high priests and elders, he answered nothing. Then Pilate said to him, "Do you not hear how many things they are testifying against you?" But Jesus did not answer even one word, so that the Governor was much astonished.

At every feast the Governor was accustomed to release for the people one prisoner, whomever they chose. There was at that time a notorious prisoner named Barabbas. So, when they had gathered, Pilate said to them, "Whom do you want me to release for you, Barabbas or Jesus who is called Christ?" For he knew that out of jealousy they had handed him over. While he was sitting on the judge's seat, his wife sent to him a

message, "Do not have anything to do with that righteous man. For I have suffered much to-day in a dream because of him."

The high priests and the elders persuaded the crowd to ask for Barabbas and destroy Jesus. The Governor said to them, "Which of the two do you want me to release for you?" They said, "Barabbas." Pilate said to them, "What, then, shall I do with Jesus who is called Christ?" They all said, "Have him crucified." He said, "Why, what wrong has he done?" But they kept shouting furiously, "Have him crucified!" When Pilate saw that he was doing no good, but rather that an uproar was arising, he took some water and washed his hands before the crowd and said, "I am innocent of this blood. You will have to see to it." All the people answered, "His blood be on us and on our children!" Then he released Barabbas for them, but scourged Jesus and handed him over to be crucified.

Then the soldiers of the Governor took Jesus with them into the castle and gathered about him all the battalion. They stripped him and put on him a crimson cloak, twisted together a crown of thorns and put it on his head, put a reed into his right hand, and, going down on their knees before him, made sport of him, shouting, "Hail, King of the Jews!" They spit on him, and took the reed and struck him on the head. After they had finished making sport of him, they took off from him the crimson cloak and put his own clothes on him, and led him away to crucifixion. As they were going out, they chanced upon a man from Cyrene by the name of Simon. This man they impressed to carry the cross of Jesus.

On coming to a place called Golgotha (that is, Skull Place), they gave him wine mixed with gall to drink. He tasted it and would not drink it. When they had crucified him, they divided his clothes by casting lots. Then they sat and kept watch over him there. Above his head they put up the charge against him in writing:

THIS IS JESUS THE KING OF THE JEWS

At the same time there were crucified along with him two robbers, one on his right and one on his left. The people who

went by insulted him, shaking their heads and saying, "You who can pull down the Temple and in three days build it up, save yourself! If you are the Son of God, come down from the cross!" In the same way the high priests, making sport of him, along with the scribes and elders, kept saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross and we will believe in him. He trusted in God, let him deliver him now if he wants him, for he said, 'I am the Son of God.'" In the same way even the robbers who were crucified with him insulted him.

From noon darkness came over all the land until three o'clock. About three o'clock Jesus cried out with a loud voice, "Eli, Eli, lama sabachthani?" (that is, "My God, my God, why hast thou forsaken me?") Some of those who were standing there said, when they heard it, "This man is calling for Elijah." Immediately one of them took a sponge and filled it with sour wine and put it on a reed and gave him a drink. The rest said, "Let him alone, let us see whether Elijah comes to save him." But Jesus, after calling out again with a loud voice, gave up his spirit.

Suddenly the curtain of the Temple was rent in two from top to bottom. The earth quaked. The rocks were split, and the tombs were opened and many bodies of the sleeping saints arose, and, coming out of the tombs after his resurrection, they entered into the holy city and appeared to many. The Centurion and his men who were guarding Jesus, when they saw the earthquake and the things that happened, were greatly terrified and said, "Truly this man was a son of God!"

Looking on from a distance, were many women who had followed Jesus from Galilee, waiting upon him. Among them were Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

In the late afternoon there came a rich man of Arimathæa, named Joseph, who also himself was a disciple of Jesus. This man went to Pilate and asked for the body of Jesus, and Pilate ordered it to be given to him. Joseph took the body and wrapped it in a clean linen sheet and laid it in his own new tomb, which he had hewn in the rock. Then he rolled a great

stone up to the door of the tomb and went away. Mary Magdalene remained there and the other Mary, sitting opposite the tomb.

On the next day, that is, the day after the Preparation, the high priests and the Pharisees gathered about Pilate and said, "Sir, we remember that that deceiver said while he was alive, 'After three days I shall be raised up.' So give orders to have the tomb guarded until the third day. Otherwise his disciples may come and steal him away and tell the people, 'He has been raised from the dead,' and the last error will be worse than the first." Pilate said to them, "You may have a guard. Go make it as secure as you know how." They went and made the tomb secure by sealing the stone as well as setting a watch.

XXVIII

Late on the Sabbath, as the first day of the week was drawing near, Mary Magdalene and the other Mary came to look at the tomb. And suddenly there was a great earthquake. For an angel of the Lord descended from heaven and came to the stone and rolled it away and sat upon it. His appearance was like lightning and his raiment white as snow. For fear of him the guards trembled violently and became like dead men. The angel said to the women, "Do not you be afraid. For I know that you are looking for Jesus who was crucified. He is not here. He has been raised, as he told you. Come see the place where he lay. Go quickly and tell his disciples that he has been raised from the dead. He will precede you to Galilee. There you will see him. See, I have told you." They left the tomb quickly with fear and great joy and ran to tell his disciples. Suddenly Jesus met them and said, "Hail!" They came up and clasped his feet and bowed down before him. Then Jesus said to them, "Do not be afraid. Go and take the message to my disciples to go away to Galilee and there they will see me."

While they were going, some of the guard came into the city and brought word to the high priests of all that had happened. After assembling with the elders and holding a consultation, they gave a good deal of money to the soldiers and said, "Say,

'His disciples came in the night and stole him away while we were asleep,' and if this comes to the ears of the Governor we will persuade him and free you from trouble." The soldiers took the money and did as they were instructed. And this report has been spread among the Jews to this day.

The eleven disciples went to Galilee, to the mountain where Jesus had appointed to meet them, and they saw him and bowed down before him; but some doubted. Jesus came to them and talked with them. He said, "To me has been given all authority in heaven and on earth. Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to keep all the commands that I have given you. And, behold, I am with you all the days to the end of the world."

THE GOOD NEWS TOLD BY MARK

I

The Beginning of the Good News of Jesus Christ.

It is written in Isaiah the prophet, "Behold, I am sending my messenger before your face, who will prepare your way. The voice of one crying in the wilderness, 'Make ready the way of the Lord; make his paths straight'"; just so John the Baptist appeared in the wilderness, preaching the baptism of a change of heart for forgiveness of sins. All the land of Judæa and all the people of Jerusalem went out to him and were baptized by him in the Jordan river, confessing their sins.

John's clothes were of camel's hair and he had a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, "One is coming after me who is more powerful than I, the strap of whose sandals I am not worthy to stoop and loose. I have baptized you with water, but he will baptize you with the Holy Spirit."

In those days Jesus came from Nazareth in Galilee, and was baptized by John in the Jordan. Immediately as he was coming up from the water he saw the heavens opened and the Spirit as a dove descending upon him. And there was a voice from the heavens, "Thou art my Son, my Beloved; in thee I am well pleased."

Immediately the spirit impelled him to go out into the wild lands. And he was in the wild lands forty days, tempted by Satan. There he was among the wild beasts, but angels waited upon him.

After John had been betrayed, Jesus came into Galilee, proclaiming the good news of God and saying, "The time has been completed and the kingdom of God is at hand. Repent and believe the good news."

As he passed along by the lake of Galilee, he saw Simon and his brother Andrew, casting a net into the lake, for they were fishermen. Jesus said to them, "Follow me and I will make

you fishers of men." They immediately left their nets and followed him. Going on a little farther, he saw James the son of Zebedee and his brother John in their boat, mending their nets. Immediately he called them. They left their father Zebedee in the boat with the hired men and followed him away.

They came into Capernaum. Immediately on the Sabbath he went into the synagogue and taught. The people were astonished at his teaching, for he taught them as if he had authority, and not as the scribes.

There was in their synagogue a man under the power of an impure spirit, and he immediately cried out, "What have you to do with us, Nazarene Jesus? Have you come to destroy us? I know who you are — the Holy one of God." But Jesus reproved him and said, "Be still, and come out of him." Then the impure spirit convulsed him, and screamed loudly and came out. They were all amazed so that they discussed together, "What is this? A new powerful teaching! He commands even the impure spirits and they obey him!" So reports about him immediately spread everywhere through the whole region of Galilee.

As soon as they had come out of the synagogue, they entered the house of Simon and Andrew, with James and John. The mother-in-law of Simon was lying sick with fever. Immediately they told him about her. He came to her, and took her by the hand and lifted her up. The fever left her and she waited on them.

When evening came and the sun had set, they brought to him all the sick and those who were afflicted with demons; and the whole city was gathered before the door. He healed many who were sick with various diseases, and cast out many demons, not allowing the demons to talk, because they knew him.

Early in the morning, while it was still night, he rose and went out, and went away into a solitary place and there prayed. Simon and his companions searched for him, and when they found him they said to him, "All are looking for you." But he said to them, "Let us go somewhere else among the neighboring villages, so that I may preach there too; for it was

for this purpose that I came away." And he went through all Galilee, preaching in their synagogues and casting out demons.

There came to him a leper, begging him and kneeling to him and saying, "If you will, you can cleanse me." He had compassion on him, and stretched out his hand and touched him, and said, "I do will it; be cleansed." Immediately the leprosy left him and he became clean. Then Jesus sent him away after strictly charging him, "Be sure, do not say anything to anybody, but go and show yourself to the priest and offer for your cleansing what Moses prescribed for evidence." But the man went away and began to proclaim freely and to spread the report, so that Jesus was no longer able to enter openly into any city, but stayed out in the wild country, and people came to him from every direction.

II

He came again into Capernaum, and after some days it was heard that he was in the house. Many came together, so that there was no longer room even near the door, and he preached to them. Then some people came bringing to him a paralytic, borne by four. Not being able to bring him near, owing to the crowd, they opened the roof where he was, and when they had broken through it, they let down the pallet on which the paralytic was lying. When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven." There were some of the scribes sitting there and debating in their minds, "Why does this man talk so? He speaks profane words. Who except God can forgive sins?" Immediately Jesus, perceiving that they were inwardly reasoning in this way, said to them, "Why do you reason so in your minds? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk'? But that you may know that the Son of Man has power on earth to forgive sins," turning to the paralytic he said, "I tell you, Rise, take up your pallet and go to your house." Immediately the man rose and took up his pallet and went out before all, so that they were astounded and gave praise to God, saying, "We have never seen anything like this!"

Jesus went out again beside the lake, and all the crowd came to him and he taught them. As he was passing along, he saw Levi, the son of Alphæus, sitting at the tax office and said to him, "Follow me." He arose and followed.

Jesus was reclining at table in Levi's house, and many tax collectors and sinners also reclined at table along with Jesus and his disciples, for there were many who followed him. When the scribes and the Pharisees saw that he was eating with sinners and tax collectors, they said to his disciples, "Can it be that he eats with tax collectors and sinners?" When Jesus heard it, he said to them, "The strong have no need of a physician, but the sick have. I did not come to call righteous men, but sinners."

The disciples of John as well as the Pharisees were fasting. They came and said to Jesus, "Why is it that the disciples of John and the disciples of the Pharisees are fasting, but your disciples are not fasting?" Jesus replied, "Can guests at a wedding fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But days will come when the bridegroom will be taken away from them, and then they will fast, in those days. No one sews a patch of unshrunk cloth on an old coat. For the patch will break away, the new from the old, and a worse tear will be made. No one pours new wine into old wine-skins. For the wine will burst the skins, and both wine and skins will be lost."

It happened on a Sabbath day that he was passing through the grainfields, and his disciples began, as they walked, to pluck the heads of grain. The Pharisees said to him, "See what they are doing on the Sabbath — something that is not allowable." He said to them, "Have you never read what David did when he had need and was hungry, he and his companions? — how he went into the house of God, when Abiathar was High Priest, and ate the consecrated loaves, which it is not lawful for any but the priests to eat, and gave them also to his companions?" He said to them, "The Sabbath was made for man and not man for the Sabbath; so the Son of Man is Lord even of the Sabbath."

III

He went another time into the synagogue and there was present a man with a withered hand. They watched him to see whether he would heal him on the Sabbath, so that they might have something to say against him. He said to the man with the withered hand, "Stand up in the center." Then he said to them, "Is it allowable to do good on the Sabbath or to do harm, to save a life or to kill?" But they kept silent. He looked round on them with anger, grieved at the hardness of their hearts, and said to the man, "Stretch out your hand." He stretched the hand out and it was completely restored. The Pharisees went out immediately and joined with the Herodians in a plot to put him out of the way.

Then Jesus withdrew with his disciples to the lake and a great number from Galilee followed him. Also from Judæa and from Jerusalem and from Idumæa and from beyond the Jordan and from the neighborhood of Tyre and Sidon, a great number, hearing of all that he was doing, came to him.

Jesus spoke to his disciples to have a little boat ready for his use on account of the throng, to prevent them from pressing upon him. For he healed many, so that all that had diseases crowded around him to touch him. The impure spirits, also, when they saw him, fell down before him and shouted, "You are the Son of God." But he ordered them repeatedly and sternly not to make him known.

Jesus went up on the mountain and invited whom he chose, and they came to him. He appointed twelve who should be with him and whom he could send out to preach and to have authority to cast out demons. He appointed these twelve: Simon, to whom he gave the name Peter (Rock), James the son of Zebedee and John his brother, to whom he gave the name Boanerges, which means Sons of Thunder, Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphæus, Thaddæus, Simon the Zealot, and Judas Iscariot, who betrayed him.

Jesus came into a house and the crowd gathered again so that they were not able even to eat bread. When his family

heard of it, they went out to take him by force, for they said, "He is out of his mind." The scribes who had come down from Jerusalem were saying, "He has Beelzebul in him, and by the Chief of the demons he casts out demons." Jesus called them to him and said to them in figures: "How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house divides against itself, that house will not be able to stand. So if Satan has risen up against himself and is divided, he cannot stand, but has an end. No one can enter the house of a strong man and plunder his goods unless he first binds the strong man, and then he can plunder his house. Truly I tell you all sins will be forgiven to the sons of men and all their profane words, whatever they may say, but whoever speaks profane words against the Holy Spirit has no forgiveness forever, but is guilty of an eternal sin." This he said because they said, "He has an impure spirit."

Then came his mother and his brothers, and standing outside sent and called him out. A crowd was sitting around him when some one said to him, "Your mother and your brothers and sisters are outside and want you." But he answered, "Who is my mother and who are my brothers?" Looking round at those sitting in the circle about him he said, "Here are my mother and my brothers. Whoever does the will of God is my brother and sister and mother."

IV

Again Jesus began to teach beside the lake, and a very great crowd gathered around him, so that he got into a boat on the lake and sat down, and all the crowd was on the shore near the lake.

He taught them many things by figures of speech. He said to them in his teaching, "Listen; a sower went out to sow, and it happened, as he was sowing, that some seed fell beside the road and the birds came and ate it. Other seed fell on stony places where it had not much earth, and it sprang up at once because it had no depth of soil, but when the sun came up it was scorched and because it had no root it withered away. Other seed fell among thorns and the thorns grew up and

choked it and it yielded no grain. Other seed fell into good ground and grew tall and strong and yielded thirty, sixty, or a hundred fold." He said to them, "Let him who has ears to hear with hear." When he was alone, his close friends and the twelve asked him about the illustrations. He replied, "To you the mystery of the kingdom of God has been confided. But to outsiders all things come in figures of speech so that they may look straight and yet not see, and hear plainly, yet not understand, and thus they will never repent and be forgiven."

He said to them, "Do you not understand this illustration? How, then, will you understand all the illustrations? The sower sows the word. These are those in whom the message is sown by the roadside — such as hear, but immediately Satan comes and takes away the message that was sown in their minds. These are they likewise who received seed on stony places — such as hear and immediately and gladly receive the word, but, since they have no root, but are fickle, whenever trouble or persecution arises on account of the word, immediately they fail. Others are those who receive seed among thorns — such as hear the word, but the cares of this world and the deceitfulness of riches and the passions for other things come in and choke the word, and it turns out barren. These are those who received seed in good ground — such as hear the message and receive it and yield thirty, sixty, or a hundred fold."

He said to them, "A light is not brought in to be put under a peck-measure or under a bed, is it? Is it not brought to be placed on the stand? For there is nothing hidden except to be manifested; nor was anything made secret except to come to light. If any one has ears to hear with, let him hear."

He said again to them, "Be careful what you hear. With the measure that you measure with, it will be measured to you, and more will be given you. For to him who has will be given, and from him who has not, even what he has will be taken." He said again, "The kingdom of God is like this: A man casts seed on the ground and goes on sleeping by night and rising by day, and the seed sprouts and grows up, he knows not how.

The ground of itself yields fruit: first the stalk, then the ear, then comes the full grain in the ear. When the grain is ripe immediately he puts in the sickle because the harvest has come."

Again he said, "With what shall we compare the kingdom of God? or by what figure can we illustrate it? It is like a mustard seed, which, when it is sown in the ground, although it is the least of all the seeds that are in the ground, yet grows up and becomes larger than all the garden herbs, and puts out great branches so that the birds of the air can find shelter under its shadow."

With many such illustrations he went on talking to them as they were able to listen; but except in figures of speech he did not talk to them. Privately to his own disciples he explained all things.

On that day when evening came he said to them, "Let us cross over to the other side." So they left the crowd and took him along just as he was, in the boat. There were also other boats with them. Then a heavy squall of wind came up and the waves beat into the boat so that it was filling. But he was in the stern asleep on the cushion. They aroused him and said to him, "Teacher, do you not care that we are sinking?" When he awoke, he rebuked the wind and said to the sea, "Hush, be still." The wind ceased and there was a great calm. Then he asked them, "Why are you so timid? How is it you have no faith?" But they were intensely awestruck and said to one another, "Who, then, is this, that even the wind and the lake obey him?"

V

They came to the other side of the lake, to the land of the Gerasenes. When he got out of the boat, immediately there came out of the tombs to meet him a man under the power of an impure spirit. This man made his dwelling in the tombs, and nobody could bind him even with a chain, because he had often been bound with fetters and chains, and the chains had been torn apart and the fetters broken in pieces by him, and no one was strong enough to tame him. All night and all day long

he was in the tombs and in the mountains, shrieking and cutting himself with stones.

When he saw Jesus a long way off, he ran and knelt to him and shouted with a loud voice, "What have I and you to do with each other, Jesus, Son of God most high? I adjure you by God, not to torment me." For Jesus had said to him, "Come out from the man, you impure spirit." Jesus asked him, "What is your name?" He replied, "Legion is my name, for we are many." Then he begged Jesus earnestly not to send them out of the country. There was on the mountain-side a great herd of swine feeding, and the demons begged him, "Send us to the swine and let us go into them." He consented. The impure spirits came out of the man and entered into the swine. Then the herd, numbering about two thousand, rushed down the steep bank into the lake and were drowned in the lake.

At this, those who were feeding them fled and told it in the city and in the fields, and people came to see what had happened. When they came to Jesus, they saw the demoniac, the man who had had the legion, sitting there clothed and in his right mind. They were struck with awe. Those who had seen it told them about what had happened to the demoniac and about the swine. Then they began to beg him to go away from their neighborhood.

As Jesus was entering the boat, the man who had been demoniac begged him to let him stay with him. He, however, did not consent, but said, "Go to your own house and to your family, and tell them what great things the Lord has done for you and how he had mercy on you." So he went away and began to make known in Decapolis what great things Jesus had done for him; and all were astonished.

When Jesus had recrossed in the boat to the other side of the lake, a great crowd gathered around him as he stood on the shore. Then came one of the directors of the synagogue, by the name of Jaïrus, and as soon as he saw Jesus he fell at his feet and pleaded with him earnestly, saying, "My little daughter is near to death. I beg you to come and lay your hands on her so that she may be saved and live." Jesus went away with him and a great crowd followed and pressed upon

him. There was a woman who had for twelve years had a hemorrhage and had suffered much under the treatment of many physicians, and had spent all that she had, though without becoming better, but rather worse; this woman had heard about Jesus, and she came in the crowd behind him and touched his cloak, for she said, "If I can touch even his clothes, I shall be healed." Immediately the hemorrhage ceased and she knew in her body that she was healed of her affliction. Jesus was at once conscious that power had gone from him, and turned in the crowd and said, "Who touched my clothes?" His disciples replied, "You see the people crowding you, and do you ask, 'Who touched me?'" But he looked around to see who had done it. Then the woman, afraid and trembling, knowing what had happened to her, came and fell before him and told him all the truth. He said to her, "Daughter, your faith has healed you. Go in peace and be well of your trouble."

While he was still speaking, people came from the house of the synagogue Director and told him, "Your daughter is dead; why annoy the teacher any longer?" But Jesus, overhearing what they were saying, said to the Director, "Never fear; only believe." He did not permit any one to accompany him except Peter and James and John, the brother of James. When they approached the Director's house, they saw a noisy crowd weeping loudly and wailing. He entered and said, "Why are you making so much noise and weeping so? The child is not dead, but is sleeping." But they laughed at him. Then he put them all out and took the child's father and mother and his own companions and went in where the child was. Taking hold of the child's hand he said to her, "Talitha koum," which means, "Little girl, rise up." Immediately the little girl rose up and walked around. She was twelve years old. They were utterly amazed. But he strictly ordered that no one should know it, and told them to give her something to eat.

VI

Leaving there, he came to his own native place accompanied by his disciples. When the Sabbath came, he began teaching

in the synagogue. Many who heard were astonished and said, "Where did he get this, and what is this wisdom with which he is gifted? How are such deeds of power done by his hands? Is not this the carpenter, the son of Mary and brother of James and Joseph and Judas and Simon? And are not his sisters here with us?" So they fell into mistake regarding him. But Jesus said to them, "A prophet is not without honor except in his own native place and among his own kindred and in his own home." There he was unable to do any work of power, except that he laid his hands on a few sick people and healed them. Their lack of faith astonished him.

He made a circuit through the villages, teaching. Then he called together the twelve and began to send them out two by two, and gave them authority over impure spirits, and instructed them not to take anything for their journey but just a stick; no bread, no bag, no coppers in their belts, to be shod with sandals, and not to have two tunics. He said to them, "Wherever you enter a house, stay there until you leave the place. Wherever the people will not receive you or listen to you, when you leave shake off the dust that is under your feet as a testimony against them."

They went out and proclaimed that men should repent, and they cast out many demons and anointed with oil many sick people and healed them.

The name of Jesus was so much talked about that King Herod heard of it. Some were saying, "John the Baptizer has risen from the dead, and therefore these mighty works are done by him." Others said, "It is Elijah," and others said, "It is a prophet like one of the old prophets." But Herod, when he heard about him, said, "John, the man whom I beheaded, has risen again." Herod himself had sent and arrested John and bound him in prison for the sake of Herodias, his brother Philip's wife, whom he had married. For John had said to Herod, "It is not right for you to have your brother's wife." Herodias hated him and wished to kill him, but was unable to do so, because Herod reverenced John, knowing that he was a righteous and holy man, and he protected him. When Herod heard John, he was much perplexed, and yet he

was glad to listen to him. But an opportunity came for Herodias when Herod, on his birthday, gave a feast to his high officials and military officers and the leading men of Galilee. Then the daughter of Herodias came in and danced and pleased Herod and his guests. The King said to the girl, "Ask me for whatever you will and I will give it to you." He swore, "Whatever you ask I will give you, up to the half of my kingdom." The girl went out and said to her mother, "What shall I ask?" She replied, "The head of John the Baptizer." The girl immediately hurried in and said to the King, "I choose to have you give me right now the head of John the Baptizer on a platter." This made the King very sorry, but on account of his oaths and his guests he was unwilling to refuse her. So he immediately sent one of the guardsmen with orders to bring John's head. The soldier went and beheaded him in the prison and brought the head on a platter and gave it to the girl, and she gave it to her mother. When John's disciples heard about it, they came and took the body and laid it in a tomb.

The apostles gathered back to Jesus and reported to him all that they had done and all that they had taught. He said to them, "Come away alone into some solitary place and rest a little." For there were many people coming and going, and they had no time even to eat. So they put off in a boat for an uninhabited, solitary place. But many saw them going and recognized them, and ran together by land from all the towns and got there before them. When Jesus landed, he saw a great crowd, and he was filled with compassion for them because they were like sheep without a shepherd, and he began and taught them many things.

By this time it was late in the day, and his disciples came to him and said, "This is an uninhabited place and the hour is already late. Send them away so that they can go to the farms and villages around and buy themselves something to eat." But Jesus answered, "Give them something to eat yourselves." They said, "Shall we go and buy two hundred shillings' worth of bread and feed them?" He asked, "How many loaves have you? Go and see." When they had ascertained

they said, "Five, and there are two fishes." Then he told them to have all the people recline in groups on the green grass. They lay down in rows by hundreds and by fifties. Then he took the five loaves and the two fishes, and looked up to heaven and blessed them, and broke them and gave them to the disciples to distribute to the people. The two fishes he also divided among all. All ate and had abundance, and they picked up twelve basketfuls of the broken pieces of the bread, besides portions of the fishes. There were five thousand men who ate of the loaves.

Jesus immediately had his disciples get into the boat and cross before him to Bethsaida while he was dismissing the crowd. After taking leave of them, he went away up the mountain to pray. When evening had fallen, the boat was half across the lake and he was alone on the land. He saw them distressed in rowing, for the wind was against them. About the fourth watch of the night, he came to them walking on the lake and he seemed to be going past them. But when they saw him walking on the lake, they thought that it was a ghost and cried out. For they all saw him and were frightened. But he immediately spoke to them and said, "Courage! It is I. Do not be afraid." Then he got into the boat with them and the wind dropped. They were in boundless amazement; for they had not grasped the miracle of the loaves because their minds were dull.

When they had crossed to the land they came to Gennesaret and dropped anchor. As soon as they got out of the boat, the people recognized Jesus and hurried over all that region and brought in the sick on pallets wherever they heard that he was. Whenever he went into villages or towns or among the farms they would lay the sick in the streets and beg him to let them touch at least the tassel of his cloak. And all who touched were healed.

VII

Once the Pharisees gathered about him with some of the scribes who had come from Jerusalem, and they saw that some of his disciples were eating bread with "common," that is, un-

washed, hands. For the Pharisees and all the Jews never eat without first washing their hands up to the wrist, holding faithfully to the tradition of their forefathers, and when they return from market they do not eat until they have washed. There are also many other traditions which they have been taught to hold tenaciously, such as washing cups and pitchers and copper vessels. The Pharisees and scribes asked him, "Why do not your disciples live according to the tradition of our forefathers? Why do they eat their bread with common hands?" He replied, "Well did Isaiah prophesy about you hypocrites when he wrote: 'This people honor me with their lips, but their heart is far from me; in vain they worship me, while they teach what are merely commandments of men.' Neglecting the commands of God, you hold firmly to the traditions of men." He said further to them, "How thoroughly you set aside the command of God so that you may keep your tradition! For Moses said, 'Honor thy father and thy mother,' and, 'He who speaks evil of father or mother must surely die.' But you say, 'If a man says to his father or his mother, Whatever benefit you enjoy from me is now Korban, that is, a gift to God,' — you no longer let him do anything for his father or his mother, thus nullifying the word of God by your tradition which you have handed down; and many similar things you do." Then, calling the crowd to him again, he said to them, "Hear me, all of you, and understand. There is nothing from outside a man that can go into him and defile him, but the things that come out of the man are the things that defile the man."

After he had gone into the house, his disciples asked about his figurative language. He said, "Are you too so lacking in insight? Do you not know that everything from outside that goes into a man is unable to defile him, for it does not go into his heart, but into his stomach and passes out into the sewer?" Thus he pronounced all foods clean. "But," he said, "what comes out of a man is what defiles him; for from within, out of the hearts of men, come evil thoughts, unchastities, thefts, murders, adulteries, lusts, wickednesses, deceit, sensuality, an evil eye, slander, arrogance, recklessness — all these bad things come out from within, and they defile the man."

Leaving that place, Jesus went into the borders of Tyre. He entered a house and did not wish any one to know it, but he could not escape notice. At once a woman whose daughter was afflicted by an impure spirit heard about him, and she came and fell at his feet. The woman was a Greek, a Syrophœnician by race. She begged him to cast the demon out of her daughter. But he said, "Let the children be well fed first. For it is not right to take the children's bread and throw it to the dogs." She answered, "Yes, Sir, even the dogs under the table eat from the children's crumbs." Then he said to her, "For this answer, go. The demon has gone out of your daughter." She returned to her house and found the child lying on the bed and the demon gone.

Again leaving the region of Tyre, he came through Sidon to the lake of Galilee into the midst of the region of Decapolis. They brought to him a deaf man who stammered, and begged him to lay his hand on him. He took him aside from the crowd, put his fingers into his ears, and touched his tongue with spit. Then looking up to heaven, he sighed and said, "Ephphatha" (that is, Be opened), and his ears were opened, and immediately his tongue was freed and he talked plainly. Jesus gave them strict orders not to tell any one. But the more he forbade them the more widely they spread it, for they were astonished beyond all bounds and said, "He has done everything well. He makes the deaf hear and the dumb speak."

VIII

In those days, when there was again a large crowd and they had nothing to eat, Jesus called together his disciples and said to them, "I have compassion on the crowd because they have already spent three days with me and they have nothing to eat. If I send them home hungry, they will faint on the road. Some of them are from a long way off." His disciples answered, "Where will any one be able to get bread to supply these people here in the uninhabited country?" He asked them, "How many loaves have you?" They said, "Seven." He told the people to recline on the ground. Then he took the

seven loaves and, after giving thanks, broke them and gave them to his disciples to distribute, and they distributed to the people. They had also a few small fishes. These he blessed and told the disciples to distribute them. All ate and were satisfied, and they picked up of the fragments that were left over seven basketfuls. There were about four thousand men. Then he dismissed them. At once he got into a boat with the disciples and went to the region of Dalmanutha.

The Pharisees came out and began to argue with him, asking him for a sign from heaven, in order to test him. He sighed deeply and said, "Why does this generation ask for a sign? In truth I tell you no sign will be given to this generation." Then he left them and got into the boat again and went away across the lake.

They had forgotten to take bread, and except one loaf they had none with them in the boat. Jesus warned them, "Beware, be on your guard against the yeast of the Pharisees and the yeast of Herod." They began to talk among themselves about their lack of bread. He perceived it, and said to them, "Why are you talking about your lack of bread? Do you not yet know or understand? Have you dull minds? You have eyes; can you not see? You have ears; can you not hear? Do you not remember when I broke the five loaves for the five thousand, how many basketfuls of fragments you picked up?" They said, "Twelve." "And when I broke the seven loaves for the four thousand how many basketfuls of fragments you picked up?" They said, "Seven." He said, "Do you not understand even yet?"

They came to Bethsaida. There some people brought to him a blind man and begged him to touch him. Taking hold of the blind man's hand, he led him out of the village. Then, after spitting in his eyes and laying his hands on him, he asked him, "Do you see anything?" He looked up and said, "I see the people; I see them like trees, walking around." Again Jesus put his hand on his eyes, and he looked and was restored and saw everything clearly. Then Jesus sent him away home, saying, "Do not go into the village."

Jesus went away with his disciples to the villages round

Cæsarea Philippi. On the road he asked them, "Who do the people say that I am?" They replied, "Some say John the Baptist; others say Elijah; others say one of the prophets." He asked them, "But you, who do you say that I am?" Peter answered, "You are the Christ." He gave them strict orders not to tell any one about him.

Then he began and taught them that it was necessary for the Son of Man to suffer many things, and to be rejected by the elders and the high priests and the scribes, and to be put to death, and after three days to rise again. He spoke about this frankly. But Peter took him and began to reprove him. He turned and looked at his disciples and reproved Peter with the words, "Get behind me, Satan. You are not thinking God's thoughts, but men's thoughts." Then he called the crowd along with his disciples and said to them, "If any one wishes to come after me, let him disown himself and take up his cross and follow me. Whoever wishes to save his life will lose it; but whoever loses his life for my sake and the sake of the good news will save it. What does it profit a man to gain the whole world and lose his soul? For what could a man give to buy back his soul? Whoever is ashamed of me and of my words in this adulterous and sinful generation, of him the Son of Man will be ashamed when he comes in the glory of his Father with his holy angels."

IX

He said further to them, "I tell you truly that there are some of those who are standing here, who will not taste of death until they see the kingdom of God already here in power."

Six days later, Jesus took Peter and James and John and led them up a high mountain. They were all alone. There in their presence he became transfigured. His clothes became dazzlingly white, with a whiteness that no bleacher on earth can impart. Then Moses and Elijah appeared to them and conversed with Jesus. Peter said to Jesus, "Rabbi, it is fine for us to be here. Let us make three tents, one for you, one for Moses, and one for Elijah." For he did not know what to say, they were so frightened. Then a cloud overshadowed

them and there came a voice out of the cloud, "This is my beloved son, hear him." Then suddenly as they looked around they no longer saw any one, but Jesus only, with themselves.

When they were descending the mountain, he told them not to tell any one what they had seen until the Son of Man had risen from the dead. This command they kept, but debated among themselves what the rising from the dead was. They asked him, "Why do the scribes say that Elijah must come first?" He said, "Elijah does come first and reforms everything. How is it written also of the Son of Man that he suffers many things and is treated with contempt? I tell you Elijah has already come, and they have done to him what they chose, just as it was written of him."

When they came to his disciples, they saw a great crowd around them and scribes debating with them. At once the whole crowd saw him and were amazed, and they ran to him and welcomed him. He asked them, "What are you debating?" One of the crowd answered, "Teacher, I have brought my son to you. He has a dumb spirit, and whenever it attacks him it convulses him and he foams at the mouth and grinds his teeth. He is wasting away. I asked your disciples to cast it out, but they had not the power." Jesus answered, "O faithless generation! how long must I be with you? How long must I bear with you? Bring him to me." They brought him to him. As soon as the spirit saw Jesus, he convulsed the boy so that he fell on the ground and rolled about, foaming at the mouth. Jesus asked the father, "How long is it since this came on him?" He said, "From early childhood. Often it has thrown him into the fire or into the water to destroy him. But if you can do anything, have pity on us and help us." Jesus said, "'If you can'! All things are possible for one who believes." At once the father of the child cried out, "I believe; help my unbelief." Jesus saw that the crowd was rapidly increasing, so he rebuked the impure spirit with the words, "Deaf and dumb spirit, I command you to come out and never to enter him again." He screamed and convulsed the boy and came out. The boy looked like a corpse, so that most of them said, "He

is dead." But Jesus took him by the hand and raised him and he stood up.

After he had gone into the house, his disciples asked him privately, "Why were we not able to cast it out?" He said, "This kind cannot come out by any means except by prayer."

After leaving there, they were passing through Galilee, and he did not wish any one to know it. For he was teaching his disciples and telling them that the Son of Man would be betrayed into the hands of men and that they would kill him, and that three days after being killed he would rise. But they did not understand what he said and were afraid to question him.

They came to Capernaum. After entering the house, Jesus asked them, "What were you discussing on the road?" They were silent, for on the road they had disputed among themselves which was the greatest. Taking a seat he called the twelve, and said, "If any one wishes to be first, he must be the last of all and the servant of all." Then he took a little child and placed him in the midst of them, and, putting his arms around him, said, "Whoever receives one of such little children in my name receives me; and whoever receives me receives not me, but him who sent me."

John said to him, "Teacher, we saw a man casting out demons in your name — a man who does not follow us — and we told him not to do it, because he does not follow us." Jesus said, "Do not tell him not to do it. For no one who does a miracle in my name can quickly speak evil of me. For whoever is not against us is for us. For whoever gives you a cup of water to drink because you belong to Christ, I tell you truly that he will not miss his reward. And whoever causes the fall of one of these little ones that believe, it would be better for him if, with a great millstone hung around his neck, he had been cast into the lake. If your hand is a snare to you, cut it off. It is better for you to enter into life maimed than with two hands to go away into Gehenna, into the unquenchable fire. If your foot is a snare to you, cut it off. It is better for you to enter into life lame than with two feet to be cast into Gehenna. If your eye is a snare to you, tear it out. It is better to enter into the kingdom of God one-eyed than with two eyes to be

cast into Gehenna, where their worm does not die and the fire is not quenched. For every one will be salted with fire. Salt is good, but if the salt loses its saltness, with what can you flavor it? Have salt in yourselves and be at peace with one another."

X

Starting from there, he came into the land of Judæa and beyond the Jordan. Again the people crowded to him, and again as usual he was teaching them. Some Pharisees came up and asked him, "Is it right for a man to divorce his wife?" They meant to catch him. He answered, "What did Moses command you?" They said, "Moses permitted a husband to give a certificate of divorce and send his wife away." Jesus said to them, "Because of your hard-heartedness he wrote this law for you. But from the beginning of the creation, 'male and female made he them.' 'Therefore shall a man leave his father and his mother and the two shall become one flesh.' So they are no longer two, but one flesh. What therefore God has joined together, let not man put asunder." When they were in the house, his disciples asked him again about this. He said to them, "Whoever divorces his wife and marries another commits adultery against her. And if a wife divorces her husband and marries another she commits adultery."

They were bringing little children to him to have him touch them, but his disciples rebuked them. When Jesus saw it, he was much displeased, and said, "Let the little children come to me and do not hinder them; for of such is the kingdom of God. I tell you truly whoever does not receive the kingdom of God as a little child will not enter it." Then he took them into his arms and blessed them, putting his hands on them.

While he was going out into the road, a man came running and knelt before him and asked, "Good teacher, what shall I do to inherit life eternal?" Jesus said to him, "Why do you call me good? No one is good except God alone. You know the commandments: 'Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and thy mother.'" He answered, "Teacher, all these I have kept from my boyhood." Jesus looking at him

loved him and said to him, "One thing you lack. Go sell all that you have and give to the poor and you will have treasure in heaven. Then come follow me." But his face darkened at that reply, and he went away grieved, for he had great possessions. Then Jesus, looking around on his disciples, said, "With what difficulty will those who have wealth enter the kingdom of God!" The disciples were astonished at his words. Jesus spoke again and said, "Children, how difficult it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." They were amazed beyond measure and said to one another, "Then who can be saved?" Jesus looked at them and said, "With men it is impossible, but not with God; for all things are possible with God." Peter began, "Well, we have left everything and have followed you." Jesus said, "I tell you truly there is no one who has left house or brothers or sisters or mother or father or children or lands for my sake and for the sake of the good news, who will not receive a hundred fold more now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the world to come life eternal. But many who are first will be last and the last first."

They were on the road going up to Jerusalem and Jesus was walking in advance. Astonishment fell on them, and those who were following were fearful. Then again he took aside the twelve and began and told them what was going to happen to him. He said, "See, we are going up to Jerusalem, and the Son of Man will be delivered to the high priests and the scribes, and they will condemn him to death and will hand him over to the Gentiles, and they will make sport of him and spit on him and scourge him and kill him. But after three days he will rise."

James and John the sons of Zebedee came to him and said, "Teacher, we want you to do for us whatever we ask you." He said, "What do you want me to do for you?" They said, "Grant that one of us may sit on your right hand and the other on your left hand in your glory." Jesus said to them, "You do not know what you are asking. Can you drink the cup that I drink or be baptized with the baptism that I am

baptized with?" They said to him, "We can." Jesus said, "The cup that I drink you will drink, and you will be baptized with the baptism that I am baptized with; but to sit on my right or my left is not mine to give, but it will be for those for whom it has been prepared."

When the ten heard about this, they became indignant at James and John. Jesus called them to him and said, "You know that those who are thought to rule the Gentiles lord it over them, and their great ones exercise authority over them. It is not so among you. But whoever wishes to become great among you shall be your servant, and whoever of you wishes to be first shall be the slave of all. For even the Son of Man did not come to be served, but to serve and to give his life a ransom for many."

They came to Jericho. As Jesus was leaving Jericho with his disciples and a large crowd, Bartimæus (the son of Timæus), a blind beggar, was sitting by the roadside. When he heard that it was Jesus the Nazarene, he began to cry out and say, "Son of David, Jesus, pity me!" Jesus stopped and said, "Call him." They called the blind man, saying, "Courage; rise up; he is calling you." He, throwing aside his cloak, sprang up and came to Jesus. Jesus said to him, "What do you want me to do for you?" The blind man said, "Rabboni, I want to regain my sight." Jesus said, "Go. Your faith has healed you." At once he could see and followed Jesus along the road.

XI

When they were approaching Jerusalem, near Bethphage and Bethany, on the Mount of Olives, Jesus sent two of his disciples and told them, "Go into the village across there, and immediately, as you enter, you will find a colt tied, upon which no man has ever yet sat. Untie him and bring him. If anybody asks, 'Why are you doing this?' say, 'The Master has need of him,' and at once he will send him." They went and found the colt tied near the door outside in the street, and they untied him. Some of those who were standing there said to them, "What are you doing, untying the colt?" They gave the reply

that Jesus had told them to give, and the men let them take it. They brought the colt to Jesus and threw upon it their cloaks and he mounted it. Then many spread their cloaks in the road and others spread leafy branches which they had cut from the fields. Some went in front and some followed, shouting, "God save him! Blessed is he who comes in the name of the Lord! Blessed is the coming kingdom of our father David! God in highest heaven save him!" He entered Jerusalem and came into the Temple courts. After inspecting everything, because it was already late he went out to Bethany with the twelve.

On the next morning, after they had left Bethany, he was hungry, and seeing a fig tree at a distance in full leaf he went to it on the chance of finding something on it. But when he came to it, he found nothing but leaves, for it was not the season for figs. Then he said to it, "Nevermore may any one eat fruit from you!" And his disciples heard him.

They came to Jerusalem, and he went into the Temple courts and began to cast out those who were buying and selling there. He overturned the tables of the money-changers and the seats of the dove-sellers, and would not allow any one to carry anything through the Temple courts, for he taught and said to them, "Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers." When the high priests and the scribes heard of this they tried to contrive to put him out of the way, for they were afraid of him because the people were deeply impressed by his teaching. When evening came, Jesus and his disciples used to go out of the city.

As they were passing by early in the morning they saw the fig tree withered from the roots. Peter, calling to mind, said to him, "Rabbi, see, the fig tree that you cursed has withered up." Jesus answered, "Have faith in God. I tell you truly whoever says to this mountain, 'Be taken up and be cast into the sea,' and does not doubt in his mind, but believes that what he says will be, will have it. For this reason I say to you, all things whatever that you pray and ask for, believe that you have obtained them and you will have them. And when you

stand praying, forgive if you have anything against any one, so that your Father in heaven may forgive you your failings."

They came again to Jerusalem, and as he was walking about in the Temple courts, the high priests and the scribes came to him and said, "By what authority do you do these things? Or who gave you authority to do them?" Jesus replied, "I will ask you one question; answer me and I will tell you by what authority I am doing these things. The baptism of John — was it from heaven or of men? Answer me." But they discussed among themselves, "If we say 'From heaven,' he will say, 'Then why did you not believe him?' But if we say, 'From men,'" — they feared the people, for all regarded John as really a prophet. So they answered Jesus, "We do not know." And he replied, "Neither will I tell you by what power I am doing these things."

XII

THEN he began to speak to them in figures: "There was a man who planted a vineyard and put a fence around it and dug for a wine-vat, and built a tower and let it out to grape-growers, and then went abroad. At the proper season he sent a servant to the grape-growers to receive from them some of the fruits of the vineyard. But they took him and beat him and sent him away empty-handed. Again he sent another servant to them, and him they beat over the head and insulted. He sent another, and him they killed. He sent many others, some of whom were beaten and some killed. He had still one, a beloved son. He sent him last to them, saying, 'They will respect my son.' But those grape-growers said to one another, 'This is the heir. Come, let us kill him and the inheritance will be ours.' Then they took him and killed him and threw him out of the vineyard. What will the owner of the vineyard do? He will come and destroy the grape-growers and will give the vineyard to others. Have you never read this Scripture, 'The stone which the builders despised has become the chief stone of the corner; this corner stone came from the Lord and is wonderful in our eyes'?" They kept trying to seize him, but were afraid of the crowd. For they knew that

he had meant the illustration for them. So they left him and went away.

Then they sent to him some of the Pharisees and of the Herodians to entrap him in his talk. When they came, they said to him, "Teacher, we know that you are true and are not afraid of any one; for you do not look at the social standing of men, but you teach the way of God in truth. Is it right to pay tribute to Cæsar or not? Shall we pay or shall we not pay?" But he, knowing their hypocrisy, said to them, "Why are you testing me? Bring me a coin[1] and let me see it." They brought one. Then he said, 'Whose head is this and whose inscription?" They said to him, "Cæsar's." Jesus said to them, "Pay what is Cæsar's to Cæsar, and what is God's to God." They were astonished at him.

Then there came to him some Sadducees, who say that there is no resurrection. They asked him, "Teacher, Moses wrote a law for us that if any man's brother dies and leaves a wife, but no child, the brother shall take the wife and raise up offspring for his brother. Now there were seven brothers. The first took a wife and died leaving no child, then the second took her and died leaving no child, then the third likewise. None of the seven left any child. Last of all the woman died also. In the resurrection when they rise again whose wife will she be? For the seven had her as wife." Jesus said to them, "Do you not err for the reason that you do not know either the Scriptures or the power of God? For when they rise from the dead, they neither marry nor are given in marriage, but are like the angels in heaven. And concerning the dead, that they rise, have you not read in the book of Moses in the passage about the Bush, how God said to him, 'I am the God of Abraham and the God of Isaac and the God of Jacob'? He is not a God of dead men, but of living men. You are much mistaken."

Then came one of the scribes, and, after listening to their discussion and knowing that he had answered them well, asked, "Which is the first commandment of all?" Jesus answered, "The first is, 'Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart

[1] The coin named is the *denarius*, worth about 16⅔ cents.

and with all thy soul and with all thy mind and with all thy strength.' This is the second, 'Thou shalt love thy neighbor as thyself.' There is no other commandment greater than these." The scribe said to him, "Right, teacher; you have said truly that he is one and there is no other beside him, and to love him with all the heart and with all the understanding and with all the strength and to love one's neighbor as one's self is more than all the whole burnt offerings and sacrifices." Jesus, seeing that he had answered with intelligence, said to him, "You are not far from the kingdom of God." After that no one dared question him further.

Then Jesus asked, while teaching in the Temple courts, "How do the scribes say that the Christ is the son of David? David himself, guided by the Holy Spirit, said, 'The Lord said to my Lord, sit at my right hand till I put your enemies under your feet.' David himself called him 'Lord'; how is he then his son?"

A great crowd listened to him with delight. In his teaching he said, "Beware of the scribes, who like to walk about in long robes and to have greetings in the market-places and front seats in the synagogues and the best couches at banquets. They eat up widows' houses and hypocritically make long prayers. These men will receive a severer condemnation."

Having seated himself across from the contribution box, he was watching how the crowd dropped money into the box. Many rich people were dropping in large gifts. There came a poor widow and dropped in two mites, in value one penny. Then Jesus called his disciples to him and said to them, "I tell you truly, this widow, poor as she is, has dropped in more than all the others who are dropping money into the contribution box. For they all contributed out of their superfluity, but she out of her poverty dropped in all that she had — the whole of what she had to live on."

XIII

As he was going out of the Temple courts, one of his disciples said to him, "Teacher, see what great stones and what great buildings!" Jesus said to him, "Do you see these great build-

ings? There will not be left one stone upon another which will not be thrown down."

Then, when he was sitting on the Mount of Olives across from the Temple buildings, Peter and James and John and Andrew asked him privately, "Tell us when these things will be, and what will be the sign when all these things are about to come to pass?" Jesus began and said to them: "See to it that no one misleads you. Many will come in my name, saying, 'I am he,' and they will deceive many. And when you hear of wars and rumors of wars, do not be alarmed. These things must come, but the end is not yet. For nation will rise against nation and kingdom against kingdom. There will be earthquakes in various places and there will be famines. These things are the beginning of birth-pangs. But you, be on your guard. They will hand you over to councils and you will be beaten in synagogues and you will have to stand before governors and kings for my sake for a testimony to them. The good news must first be preached to all the nations. When they are taking you along to deliver you up, feel no anxiety what you are to say, but say whatever is given to you in that hour. For it will not be you who speak, but the Holy Spirit. Brother will betray brother to death and father will betray child, and children will rise up against parents and put them to death. You will be hated by all men for my name, but he who endures to the end, he will be saved.

"When you see the abomination of desolation standing where it ought not [Let the reader consider], then let those in Judæa flee to the mountains, and let him who is on top of the house not descend and enter to take anything from his house, and let him who is in the field not turn back to get his cloak. Alas for the women with child and the nursing mothers in those days! Pray that it may not be in the winter. For those will be days of misery such as has not been since the beginning of God's creation until now, and never will be again. Unless the Lord had shortened those days, no human being would be saved. But for the sake of those whom he has chosen he has shortened the days. Then if any one says to you, 'See here is the Christ!' or, 'See there,' believe him not. False

Christs and false prophets will do signs and wonders to mislead if possible the chosen. But you, be on your guard. I have foretold you all things.

"But in those days, after that misery, the sun will be darkened and the moon will not give her light and the stars will be falling from heaven and the powers that are in the heavens will be shaken. Then they will see the Son of Man coming in clouds with great power and glory. Then he will send out his angels and will gather together his chosen from the four winds, from the farthest bound of earth to the farthest bound of heaven.

"From the fig tree learn a comparison. When once her branch becomes tender and puts out leaves, you know that summer is near. So, when you see these things happening, know that he is nigh, yes, at the door. I tell you truly that this generation will not pass away until all these things come to pass. Heaven and earth will pass away, but my words will not pass away.

"But of that day or that hour no one knows, not even the angels in heaven, not even the Son, but the Father only.

"Be watchful, be wakeful, for you do not know when the time is. It is just as when a man going abroad leaves his house and gives to his servants authority and to each his work and commands the porter to watch. Watch, therefore, for you do not know when the Master of the house will come, whether at evening or at midnight or at cock-crowing or in the morning. Otherwise coming suddenly he may find you sleeping. What I say to you, I say to all, Watch."

XIV

The Passover and the Feast of Unleavened Bread were to come after two days. The high priests and the scribes were contriving how they might seize him by some stratagem and kill him. For they said, "Not at the feast; there might be a popular outbreak."

During his stay in Bethany in the house of Simon the leper, while he was reclining at table there came a woman with an alabaster jar of pure nard perfume, very costly. She broke

the jar and poured the perfume on his head. Some were indignant among themselves and said, "For what purpose was this waste of the perfume? This perfume could have been sold for more than three hundred shillings and the money given to the poor." So they were indignant at her. But Jesus said, "Let her alone. Why are you annoying her? She has done a beautiful thing to me. The poor you have always with you, and whenever you will you can do them good, but me you have not always. She has done what she could. She has anticipated the anointing of my body for burial. I tell you truly wherever the good news shall be proclaimed over the whole world, what she has done will be told in memory of her."

Then Judas Iscariot, who was one of the twelve, went away to the high priests to betray him to them. They were glad to hear it and promised to give him money. He meanwhile was contriving how he could betray him at some favorable time.

On the first day of unleavened bread — when they sacrificed the Passover lamb — his disciples said to him, "Where do you wish us to go and prepare for you to eat the Passover?" So he sent two of his disciples, telling them, "Go into the city and a man will meet you carrying a pitcher of water; follow him, and wherever he goes in, say to the householder, 'The Teacher says, Where is the guest room for me where I can eat the Passover with my disciples?' And he will show you a large upper room, furnished and ready. There prepare for us." The disciples went and entered the city and found everything as he had told them, and they prepared the Passover. In the evening Jesus came with the twelve. As they were reclining and eating, he said, "I tell you truly one of you will betray me, one who is now eating with me." They began to be sad and to say one to another, "It cannot be I?" He said, "It is one of the twelve, one who is dipping with me into the dish. The Son of Man is going just as it has been written concerning him, but alas for that man through whom the Son of Man is betrayed! Well were it for that man if he had not been born!"

While they were eating, he took a loaf and blessed it and broke it and gave to them, saying, "Take it; this is my body." Then he took a cup, and after giving thanks he gave it to them,

and they all drank from it. He said to them, "This is my blood of the covenant which is shed for many. I tell you truly I will no more drink of the fruit of the vine until that day when I shall drink it new in the kingdom of God."

After singing a hymn they went out to the Mount of Olives. Jesus said to them, "You will all fail, because it has been written, 'I will smite the shepherd and the sheep will be scattered abroad.' But after I am raised up I will precede you into Galilee." Peter said to him, "Though all should fail, yet I will not." Jesus said to him, "I tell you truly that to-day, this very night, before the cock crows, you will three times disown me." But he kept saying more earnestly, "Though I have to die with you, I will not disown you." Just so they all said.

They came to a place called Gethsemane, and he said to his disciples, "Sit here while I pray." He took Peter and James and John with him and began to be in terror and distress. He said to them, "My soul is in anguish, to the point of death. Stay here and watch." Then he went forward a little and fell on the ground, and prayed that if it were possible the hour might pass from him. He said, "Abba, Father, all things are possible to thee. Take away this cup from me. Yet not what I will, but what thou wilt." Then he came and found them sleeping, and said to Peter, "Simon, are you asleep? Could you not watch one hour? Watch and pray that you may not fall into temptation. The spirit is eager, but the flesh is weak." Then he went away again and prayed, saying the same words. Again he returned and found them sleeping, for their eyes were heavy. They did not know what to answer him. He came back the third time and said to them, "Are you sleeping on? Are you resting? That is enough. The hour has come. Now the Son of Man is betrayed into the hands of the sinners. Rise, let us be going. See, my betrayer is at hand."

Immediately, even while he was speaking, Judas, one of the twelve, was there and with him a crowd with swords and clubs. They had been sent by the high priests and the scribes and the elders. The traitor had given them a sign, "The man I kiss, that is he. Seize him and take him safely away." So when he came, he immediately advanced to Jesus and said,

"Rabbi," and kissed him affectionately. They laid their hands on him and held him. But one of those who stood near drew his sword and struck a servant of the High Priest, cutting off his ear. Jesus said to them, "Have you come out to arrest me with swords and clubs as you would a robber? Every day I was with you in the Temple courts teaching and you did not lay hands on me. But this is so that the Scriptures may be fulfilled." Then all his friends left him and fled. There was a young man following him who had thrown a linen cloth around his naked body. They seized him, but he left the linen cloth and fled naked.

They led Jesus away to the High Priest, and all the high priests and elders and scribes assembled. Peter followed him at a distance and came inside the court of the High Priest and sat with the attendants, and warmed himself in the light of the fire.

The high priests and all the council tried to get testimony against Jesus in order to put him to death, but they could not find any. Many bore false witness against him, but their testimony did not agree. Then some rose and testified falsely against him, "We heard him say, 'I will destroy this Temple made by hands and in three days I will build another not made by hands.'" But their testimony did not agree even regarding this. Then the High Priest rose and came forward into the midst and questioned Jesus, "Have you no answer? What about this evidence against you?" But he was silent and did not answer a word. Again the High Priest questioned him, "Are you the Christ, the Son of the Blessed?" Jesus said, "I am, and you will see the Son of Man sitting on the right hand of power and coming with the clouds of heaven." Then the High Priest rent his garments and said, "Why do we any longer have need of witnesses? You have heard his impious words. How does it appear to you?" They all condemned him as deserving of death. Then some began to spit on him and to blindfold him and to strike him with their fists and say, "Prophesy," and the attendants slapped him as they took him in charge.

While Peter was below in the courtyard, one of the maids of

the High Priest came, and when she saw Peter warming himself she looked at him and said, "You too were with the Nazarene, this Jesus." But he denied it and said, "I do not know nor understand what you are saying." Then he went out into the outer courtyard. There the maid saw him and began again to say to those who stood around, "This man is one of them." But he again denied. Again after a little the men who were standing by said to Peter, "Truly you are one of them, for you are a Galilæan." But he began to curse and swear, "I do not know this man you are speaking of." Immediately, for the second time, the cock crew and Peter remembered what Jesus had said to him, "Before the cock crows twice you will disown me three times," and when he thought of it he wept aloud.

XV

Promptly at dawn the high priests, after holding a consultation with the elders and the scribes and the whole council, bound Jesus and led him away and delivered him over to Pilate. Pilate asked him, "Are you the King of the Jews?" He answered him, "I am." The high priests went on making many charges against him. Pilate again asked him, "Have you no answer? See how many charges they are making against you." But Jesus no longer answered anything, so that Pilate wondered.

It was customary that at every feast he should release some one prisoner at their request. There was a man called Barabbas in chains among those insurrectionaries who in the insurrection had committed murder. The crowd advanced and began asking him to do as he was accustomed to do for them. Pilate answered them, "Do you want me to release for you the King of the Jews?" For he knew that it was on account of envy that the high priests had handed him over. But the high priests incited the crowd to have him rather set free Barabbas for them. Pilate again asked, "What, then, shall I do with him whom you call the King of the Jews?" They again shouted, "Crucify him!" But Pilate said to them, "What has he done that was wrong?" But they shouted violently, "Cru-

cify him!" Then Pilate, wishing to satisfy the crowd, set free Barabbas for them and after scourging Jesus handed him over to be crucified. The soldiers led him away inside the courtyard of the castle and called together the whole battalion. Then they dressed him in purple and put on him a crown of thorns which they had twisted together, and they began to salute him, "Hail, King of the Jews!" They kept striking him on the head with a reed and spitting on him, and bending their knees they did homage to him. After making sport of him, they took off the purple and put his own clothes on him. Then they led him out to crucify him. They impressed a man who was passing by, Simon, a Cyrenian, who was coming in from the country (the father of Alexander and Rufus), to carry his cross. So they brought him to the place Golgotha, which means Skull Place. They gave him wine flavored with myrrh, but he did not take it. Then they crucified him. They divided his clothes, casting lots what part each should take. It was nine in the morning when they crucified him. The statement of his crime was written up over him:

THE KING OF THE JEWS

With him were crucified also two robbers, one on his right and one on his left. The people who passed by scoffed at him, shaking their heads and saying, "Ha, you who can pull down the Temple and build it up in three days, save yourself by coming down from the cross." In the same way the high priests, jesting with one another, and the scribes said, "He saved others; himself he cannot save. Let the Christ, the King of Israel, come down now from the cross so that we may see and believe." Even the men who were crucified along with him reviled him. At noon darkness fell on all the land and continued until three o'clock. At three Jesus cried with a loud voice, "Eloi, Eloi, lama sabachthani?" — which means, "My God, my God, why hast thou forsaken me?" Some of the bystanders, when they heard this, said, "See, he is calling Elijah." One ran and filled a sponge with sour wine and put it on a reed and gave him a drink, saying, "Let him be. Let us see whether Elijah comes to take him down." But Jesus uttered a loud

cry and ceased to breathe. Then the curtain in the Temple was torn in two from top to bottom.

When the Centurion who was standing facing him saw that he expired in this way, he exclaimed, "Truly this man was a son of God!"

There were also some women looking on from a distance. Among them were Mary Magdalene and Mary the mother of James the Little and Joses, and Salome, who when he was in Galilee used to follow him and wait on him, and there were many others who had come up with him to Jerusalem.

It was now late in the afternoon and, since it was Preparation Day, that is the day before the Sabbath, Joseph of Arimathæa, a councilor of high standing, who himself was looking for the kingdom of God, took courage to go in to Pilate and ask for the body of Jesus. Pilate wondered whether he was already dead, but he called in the Centurion and asked him whether Jesus had been long dead. Upon learning this from the Centurion, he granted the body to Joseph. Joseph bought a linen sheet and took him down and swathed him in it and laid him in a tomb which had been hewn out in the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses were looking on to see where Jesus was laid.

XVI

When the Sabbath had passed, Mary Magdalene, and Mary the mother of James, and Salome bought perfumes to go and anoint him. Very early in the morning of the first day of the week they came to the tomb. The sun had risen. They were saying to one another, "Who will roll away the stone from the door of the tomb for us?" But when they looked they saw that the stone had been rolled away. It was very large. Entering the tomb, they saw a young man sitting on the right side dressed in a white robe, and they were frightened. But he said to them, "Do not be frightened. You are looking for Jesus the Nazarene who was crucified. He has risen. He is not here. This is the place where they laid him. But go tell his disciples and Peter, He has gone before you into Galilee. There you will

see him, as he told you." The women came out and fled from the tomb, for trembling and amazement seized them. They told nothing to any one, they were so frightened.

(In our oldest copies of the Greek New Testament the Book of Mark ends here. In some later copies Appendix A or Appendix B is added.)

APPENDIX A

After Jesus rose early on the morning of the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. She went and told those who had been with him as they were grieving and lamenting. But they, when they heard that he was alive and had been seen by her, did not believe her.

After this he appeared in another form to two of them as they were walking into the country. They went and told the rest. But neither did they believe these men.

Later he appeared to the eleven as they were reclining at table, and reproached them for their lack of faith and dullness of mind because they had not believed those who had seen him since his resurrection. He said to them, "Go into all the world and proclaim the good news to all the creation. He who believes and is baptized will be saved, but he who does not believe will be condemned. These signs will follow those who believe: in my name they will cast out demons; they will speak strange languages; they will take up serpents; and if they drink anything deadly it will not harm them. They will lay hands on sick people and the sick will be well."

Then the Lord Jesus, after talking with them, was taken up into heaven and sat down on the right hand of God. They went forth and preached everywhere, the Lord working with them and confirming their message by the signs which accompanied it.

APPENDIX B

But they related briefly to Peter and his companions all that they had been commanded. After this, Jesus himself sent out through them from the east to the west the holy and imperishable proclamation of eternal salvation.

THE GOOD NEWS TOLD BY LUKE

I

Inasmuch as many have taken in hand to draw up a narrative of those facts which are firmly believed among us, just as those who from the beginning were eye-witnesses and who became bearers of the message handed them down to us; it has seemed good to me also — since I have followed everything from the beginning accurately — to write a consecutive account for you, most excellent Theophilus, so that you may know the exact truth in regard to the matters which you have been taught by word of mouth.

There was in the days of Herod, King of Judæa, a certain priest by the name of Zacharias, of the course of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth. They were both righteous before God, walking in all the commandments and regulations of the Lord blameless. But they had no child, for Elizabeth was barren, and they were both advanced in years.

It happened that as Zacharias was performing his priestly duties before God in the order of his course, according to the custom of the priesthood, it fell to him to enter the Temple of the Lord and offer the incense. All the congregation of people was in prayer outside, at the hour of incense. There appeared to him an angel of the Lord, standing at the right side of the altar of incense. Zacharias, on seeing him, was alarmed and fear fell upon him. But the angel said to him, "Do not fear, Zacharias, for your prayer has been heard; and your wife Elizabeth will bear a son, and you will call his name John. You will have joy and gladness and many will rejoice at his birth. For he will be great before the Lord. He will not drink wine or strong drink. He will be full of the Holy Spirit even from his birth, and many of the sons of Israel will he turn to the Lord their God. He will go before him in

the spirit and power of Elijah, to turn the hearts of fathers to their children and the disobedient to the wisdom of the righteous, to make ready for the Lord a people prepared for him." Zacharias said to the angel, "By what proof shall I know this? For I am an old man, and my wife is advanced in years." The angel answered, "I am Gabriel, who stands before the face of God, and I have been sent to speak to you and to give you this good news. And now you will be silent and unable to speak until the day that this comes to pass, because you have not believed my words, which will be fulfilled in their time."

The people were waiting for Zacharias and wondering at his staying so long in the Temple. But when he came out, he could not speak to them, and they perceived that he had seen a vision in the Temple. He kept making signs to them and remained dumb. When the days of his priestly service were finished, he went away to his home.

After these days Elizabeth his wife conceived and hid herself five months, saying, "So has the Lord done for me in the days in which he has looked upon me to take away my reproach among men."

In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man named Joseph, a descendant of David. The name of the virgin was Mary. The angel entered and said to her, "Hail, favored one, the Lord is with you!" But she was alarmed at his words, and wondered what such a greeting could mean. The angel said to her, "Do not fear, Mary; for you have found favor with God. You will conceive in your womb and will bear a son, and you must call his name Jesus. He will be great and will be called the Son of the Highest, and the Lord God will give him the throne of his father David. He will be king over the house of Jacob through the ages, and of his kingdom there will be no end." But Mary said to the angel, "How can this be, since I am not united to a man?" The angel replied, "The Holy Spirit will come upon you and the power of the Highest will overshadow you. For that reason the child that is begotten will be called holy, Son of God. And, indeed, Elizabeth your relative, even she, has conceived a son, in her

old age, and this is the sixth month with her who was called barren. For no word that comes from God will fail." Mary said, "Here I am, the Lord's handmaid. Let it be to me according to your word." Then the angel left her.

In those days Mary arose and went with haste into the hill-country to a city of Judah, and entered the house of Zacharias and greeted Elizabeth. When Elizabeth heard Mary's greeting, the babe leapt in her womb, and Elizabeth was filled with the Holy Spirit and spoke out with a loud voice and said, "Blessed are you among women and blessed is the fruit of your womb! But why do I have the honor of having the mother of my Lord come to me? For, indeed, when the sound of your greeting fell upon my ears, the babe leapt for joy in my womb. Blessed is she who believed, for there will be a complete fulfillment of the things spoken to her from the Lord!" Then Mary said:

"My soul magnifies the Lord,
And my spirit rejoices in God my Savior;
Because he has looked upon the low estate of his handmaid.
Indeed, from this time all generations will call me blessed.
Because the Mighty One has done great things for me.
Holy is his name.
His kindness is from generation to generation upon those who fear him.
He shows strength with his arm;
He scatters the proud in the thoughts of their hearts.
He casts down princes from their thrones and raises up the lowly.
The hungry he fills with good things and the affluent he sends away empty.
He brings help to Israel his servant, mindful of kindness, just as he promised our fathers, Abraham and his descendants, forever."

Mary remained with her about three months and then returned to her home.

When Elizabeth's due time came, she gave birth to a son. Her neighbors and relatives heard that the Lord had shown great kindness to her, and they rejoiced with her. On the

eighth day they came to circumcise the child, and they called him by the name of his father Zacharias. But his mother said, "No, but he shall be called John." They said to her, "There is no one of your family who is called by that name." Then they made signs to his father to know what he wanted him called. He asked for a tablet and wrote, "His name is John." They all wondered. At once Zacharias's mouth was opened and his tongue loosed and he spoke, praising God. Awe fell on all their neighbors, and in the whole hill-country of Judæa all these matters were talked about. All who heard them laid them up in their minds, saying, "What then will this child be?" For the hand of the Lord was with him.

Zacharias, his father, was filled with the Holy Spirit and said prophetically:

"Blessed be the Lord, the God of Israel!
For he has looked upon his people, and made deliverance for them.
He has raised up a horn of salvation for us in the house of David his servant,
As he spoke through the mouth of his holy prophets of old,
Salvation from our enemies and from the hands of all those that hate us,
Dealing kindly with our forefathers, mindful of his holy covenant,
The oath which he swore to Abraham our father,
To grant that we, saved from the hands of our enemies, may serve him
Without fear in holiness and righteousness before him all our days.
And you, child, will be called a prophet of the Most High.
You will go before the face of the Lord to prepare his ways,
To give the knowledge of salvation to his people by the forgiveness of their sins,
Through the tender compassion of our God,
With which the sunrise from on high will shine upon us;
To give light to those who sit in darkness and the shadow of death,
To guide our feet into the path of peace."

The child grew and became strong in spirit, and he lived in the wilds until the day of his appearance before Israel.

II

In those days a decree went out from Cæsar Augustus for the registration of the whole world. This first registration took place while Cyrenius was Governor of Syria. Everybody went to be registered — each to his own city. Joseph went up from Galilee, from the city of Nazareth, to Judæa, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be registered with Mary who was betrothed to him, and was with child. While they were there, her time came and she gave birth to her son, her first-born, and she wrapped him up and laid him in a manger, because there was no room for them in the inn.

There were shepherds in the same country staying in the fields and keeping watch over their flocks by night. Suddenly an angel of the Lord stood by them, and the glory of the Lord shone around them. They were much afraid, but the angel said to them, "Have no fear! Indeed, I am bringing you good news of a great joy which is to be for all the people; for there was born for you to-day in the city of David a Savior, who is Christ and Lord. This will be a sign for you: you will find the babe wrapped up and lying in a manger." And suddenly there was with the angel a multitude from the army of heaven, praising God, and saying, "Glory in highest heaven to God, and peace on earth among men in whom he delights." When the angels went away into heaven, the shepherds spoke to one another: "Let us go to Bethlehem and see this that has happened, which the Lord has made known to us." So they came with haste and found Mary and Joseph, and the babe lying in the manger. When they saw it, they told what had been spoken to them about this child. All who heard it wondered at what was said to them by the shepherds. Mary kept all these things, pondering them in her heart. Then the shepherds went back glorifying and praising God for all that they had heard and seen, just as it had been told them.

When eight days had passed and the time to circumcise him had come, his name was called Jesus — the name given by the angel before he was conceived in the womb.

When the days of their purification were completed, according to the law of Moses, they brought him up to Jerusalem to present him to the Lord, as it is written in the Law of the Lord, "Every firstborn male shall be called holy to the Lord," and to give an offering according to what is said in the law of the Lord, "a pair of doves or two young pigeons."

There was in Jerusalem a man named Simeon, and this man was upright and God-fearing, looking forward to the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he was not to see death before he saw the Lord's Christ. Led by the Spirit he came into the Temple courts, and when the parents brought in the child Jesus in order to do for him according to the custom of the law, he took him into his arms and blessed God, and said,

"Now, O Lord, thou art letting thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all the peoples, a light for revelation to Gentiles and a glory to thy people Israel."

His father and his mother wondered at the things that were spoken about him. Simeon blessed them, and said to Mary his mother, "This child is destined for the fall and rise of many in Israel and for a sign much spoken against (yes a sword will pierce your own soul) in order that the thoughts of many hearts may be revealed."

And there was Anna, a prophetess, a daughter of Phanuel, of the tribe of Asher. She was far advanced in years, having lived with her husband seven years from her maidenhood and having been a widow for now eighty-four years. She never left the Temple courts, but worshiped by fastings and prayers, night and day. She too came up at that time and praised God and spoke about him to all who were looking forward to the redemption of Jerusalem.

When they had completed all things according to the law of

the Lord, they returned to Galilee to their own city Nazareth. The child grew and became strong and was filled with wisdom, and the grace of God was upon him.

His parents used to go up every year to Jerusalem for the feast of Passover. When he had reached the age of twelve years, and they had gone up according to the custom of the feast and had completed the days and were returning, the boy Jesus stayed behind in Jerusalem. But his parents did not know it. Thinking that he was in the company, they went a day's journey. But when they looked for him among their relatives and acquaintances and did not find him, they returned to Jerusalem searching for him. On the third day they found him in the Temple courts, sitting in the midst of the teachers, listening to them and asking them questions. All who heard him were astonished at his understanding and his answers. When his parents saw him, they were amazed, and his mother said to him, "Child, why have you treated us so? See, your father and I have been searching for you in great distress." He said to them, "Why were you searching for me? Did you not know that I must be at my Father's?" They did not understand the words that he spoke. Then he went down with them, and came to Nazareth and was obedient to them. His mother kept all these sayings in her heart. And Jesus grew in wisdom and in height and in favor with God and with men.

III

In the fifteenth year of the reign of Tiberius Cæsar, when Pontius Pilate was Governor of Judæa and Herod Prince of Galilee, and Philip his brother Prince of Ituræa and Trachonitis, and Lysanias Prince of Abilene, during the high-priesthood of Annas and Caiaphas, the word of God came to John the son of Zacharias in the wild lands. Then he came into all the neighborhood of the Jordan proclaiming baptism for a change of heart in order to forgiveness of sins, as it is written in the book of the words of Isaiah the prophet, "The voice of one shouting in the wilderness, 'Prepare the way of the Lord, make his paths straight!' Every ravine shall be filled and every mountain and hill shall be graded down, and the crooked places

shall become straight and the rough roads shall become smooth, and all men shall see the salvation of God."

He said to the crowds that went out to be baptized by him, "Brood of vipers, who warned you to flee from the coming wrath? Produce then fruits suitable for a change of heart, and do not begin to say to yourselves, 'We have Abraham for our father.' For I tell you, God is able out of these stones to raise up children for Abraham. Already the axe is lying at the root of the trees. Every tree that does not yield good fruit is to to be cut down and thrown into the fire." The crowds asked him, "What then shall we do?" He answered, "Let him who has two tunics give to him who has none, and let him who has food do likewise." Some tax collectors came to be baptized and said to him, "Teacher, what shall we do?" He said to them, "Do nothing beyond what you are authorized." Soldiers asked him, "And what shall we do?" He said to them, "Do violence to no man; bring no false accusations; be content with your rations."

As the people were in expectation and all were debating in their minds about John, whether he was the Christ, John said to them all, "I am baptizing you with water, but there is coming the One mightier than I, the straps of whose sandals I am not worthy to unfasten. He will baptize you with the Holy Spirit and with fire. He has his fan in his hand to cleanse his threshing floor and gather the wheat into his granary. But the chaff he will burn up with fire unquenchable."

With many different exhortations John proclaimed the good news to the people. But Herod, the prince, because John reproved him regarding Herodias, his brother's wife, and regarding all the wicked things which Herod had done, added also this wickedness to all the rest — he shut up John in prison.

When all the people were being baptized, and when Jesus had been baptized and was praying, heaven was opened, and the Holy Spirit in bodily form like a dove descended upon him, and a voice came from heaven, "Thou art my Son, the Beloved. In thee I delight."

Jesus, when he began, was about thirty years old, being the

son (as was thought) of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.

IV

Jesus, full of the Holy Spirit, turned back from the Jordan and was led about in the Spirit in the wilderness forty days while being tempted by the Devil. During those days he ate nothing, and when they were ended he was hungry. The Devil said to him, "If you are God's Son, tell this stone to become a loaf of bread." Jesus answered him, "It is written, 'Man shall not live on bread alone.'" The Devil led him up and showed him all the kingdoms of the world in a moment of time, and said to him, "To you I will give all this power and glory, for it has been handed over to me and I give it to whomever I will. If you do homage before me, all shall be yours." Jesus answered him, "It is written, 'Thou shalt do homage to the Lord thy God and him alone shalt thou worship.'" The Devil took him to

Jerusalem and placed him on the roof of the Temple, and said to him, "If you are God's Son, throw yourself down, for it is written, 'He will command his angels to guard you,' and, 'On their hands they will bear you up, so that you shall not strike your foot against a stone.'" Jesus answered him, "It has been said, 'Thou shalt not try the Lord thy God.'" After exhausting every kind of temptation, the Devil went away from him till a better opportunity.

Jesus returned in the power of the Spirit to Galilee, and reports about him went out through all the region. He taught in their synagogues and was praised by all. He came to Nazareth where he had been brought up, and, according to his custom, went into the synagogue on the Sabbath day, and stood up to read. The book of the prophet Isaiah was handed to him. He opened the book and found the place where it is written, "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to captives and sight to the blind, to set at liberty the crushed, to proclaim the favored year of the Lord." Then he rolled up the book and handed it over to the attendant and sat down. The eyes of all in the synagogue were fixed upon him. He began and said to them, "To-day this Scripture is fulfilled in your ears." All bore witness to him, and wondered at the gracious words that came from his mouth, and said, "Is not he a son of Joseph?" He said to them, "Of course, you will quote to me the saying, 'Physician, heal yourself.' 'Whatever we have heard of as done in Capernaum, do here in your native place.'" He continued: "I tell you truly no prophet is acceptable in his native place. In truth I tell you, many widows were in Israel in the days of Elijah the prophet, when heaven was shut up three years and six months so that a great famine came on all the land, yet to no widow was Elijah sent except to one in Zarephath, in Sidonia. And many lepers were in Israel in the time of Elisha the prophet, and no leper was cleansed except Naaman the Syrian."

Upon hearing these words, all in the synagogue were filled with rage, and they rose up and expelled him from the city, and led him to the brow of the hill on which their city was

built, intending to throw him down. But he passed through the midst of them and went away.

He went down to Capernaum, a city of Galilee. There he was teaching them on the Sabbath, and they were amazed at his teaching, because he spoke with authority. In the synagogue there was a man with the spirit of an impure demon, and he shouted with a loud voice, "Ha, what have you to do with us, Nazarene Jesus? Have you come to destroy us? I know who you are — The Holy One of God." Jesus rebuked him, saying, "Be silent, and come out of him." The demon flung him prostrate in the midst, but came out of him without injuring him at all. Astonishment fell upon all, and they talked to one another, saying, "What is this word? With authority and power he commands the impure spirits and they come out!" Reports about him spread into every part of that region.

Jesus arose and left the synagogue and entered the house of Simon. Simon's wife's mother was suffering from a severe fever, and they asked him to help her. He came and stood over her and rebuked the fever and it left her. At once she rose up and waited upon them.

As the sun was setting, all who had people sick with various diseases brought them to him, and he put his hands on each of them and healed them. Demons came out of many, shouting, "You are the Son of God!" But he rebuked them and did not permit them to speak, for they knew that he was the Christ.

When morning came, he went out and departed to a solitary place. The crowds were looking for him and came to where he was and tried to hinder his going away from them. But he said to them, "I must tell the good news about the kingdom of God in the other cities also, because for this I have been sent." So he continued teaching in the synagogues of Galilee.

V

It happened that, as the crowd was pressing upon him and listening to the word of God, he was standing on the shore of Lake Gennesaret, and he saw two boats by the shore. The

fishermen had gone away from them and were washing their nets. He got into one of the boats, which belonged to Simon, and asked him to push off a little from the land. Then, sitting down, he taught the people from the boat. When he ceased speaking, he said to Simon, "Push out into deep water and let down your nets for a catch." Simon answered, "Master, we have worked all night and caught nothing. But at your word I will let down the nets." When they had done this, they enclosed a great mass of fishes and their nets began to break. They beckoned to their partners in the other boat to come and take hold with them. They came, and both the boats were filled so that they began to sink. When Simon Peter saw this, he fell down on his knees before Jesus and said, "Leave my boat and me, Sir, for I am a sinful man." For amazement seized him and all those who were with him at the catch of fishes they had taken. It was just the same with James and John, the sons of Zebedee, who were partners with Simon. But Jesus said to Simon, "Never fear; from now on you will be catching men." Then they brought their boats to land and left all and followed him.

It happened that, when he was in one of the cities, there was a man present full of leprosy. When he saw Jesus, he fell on his face and begged him, "Sir, if you will, you can cleanse me." Jesus stretched out his hand and touched him, and said, "I will it; be cleansed." Immediately the leprosy left him. Jesus commanded him to tell no one. "But go," he said, "and show yourself to the priest and make an offering for your cleansing as Moses commanded, for evidence to them." But all the more the reports about him spread, and great crowds came together to hear and to be healed of their infirmities. But he stayed out in the wild country and prayed.

It happened on one of those days that he was teaching, and there were Pharisees and teachers of the law sitting who had come from every village of Galilee and Judæa and from Jerusalem. The power of the Lord was with him to heal. Then came some men bearing on a bed a man who was paralytic, and they tried to bring him in and lay him before Jesus. When they could not contrive to bring him in on account of the

crowd, they went up on the roof and let him down through the tiles with his pallet into the midst in front of Jesus. He saw their faith and said, "Man, your sins are forgiven you." The scribes and Pharisees began to argue, saying, "Who is this man who speaks profane words? Who can forgive sins but God alone?" But Jesus perceived their arguing and asked them, "What are you arguing in your hearts? Which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? But that you may know that the Son of Man has power on the earth to forgive sins" — he said to the paralytic — "I tell you, Rise and take up your pallet and go to your house." Immediately he stood up before them and took up what he had been lying on and went away to his house, glorifying God. Amazement seized them all and they gave glory to God, yet they were also filled with awe, and said, "We have seen astonishing things to-day!"

After this he went out and saw a tax collector by the name of Levi sitting at the tax office, and he said to him, "Follow me." Leaving everything, he arose and followed him. Levi held a great reception for him at his house, and there was a large crowd of tax collectors and others reclining at table with them. The Pharisees and their scribes grumbled to his disciples, and said, "Why do you eat and drink with tax collectors and sinners?" Jesus answered them, "The well have no need of a physician, but those who are sick have. I have not come to call righteous men, but sinners to a change of heart."

They said to him, "The disciples of John fast often and offer prayers, and so do those of the Pharisees, but your followers eat and drink." Jesus said to them, "Can you make the wedding guests fast while the bridegroom is with them? But days will come when the bridegroom will be taken from them, and then they will fast — in those days." He gave them also some illustrations. "No one tears a piece from a new cloak and sews it on an old cloak. If he did, he would make a tear in his new cloak, and even in the old cloak the patch taken from the new would not match. And no one puts new wine into old wine-skins. If he did, the new wine would burst the skins and it would be spilled, and the skins would be ruined. But new wine must be

put into new wine-skins. And no one after drinking old wine wishes to drink new, for he says, 'The old is fine.'"

VI

It happened that he was passing one Sabbath through some grainfields, and his disciples were plucking and eating the heads of grain, rubbing them in their hands. But some of the Pharisees said, "Why are you doing what is unlawful on the Sabbath?" Jesus answered them, "Have you never read what David did when he was hungry, he and the men with him — how he went into the house of God and took the consecrated loaves and ate them and gave them to his men, loaves that it is unlawful for any but the priests alone to eat?" He said further to them, "The Son of Man is Lord of the Sabbath."

It happened on another Sabbath that he went into the synagogue and was teaching. There was a man there whose right hand was withered. The scribes and Pharisees watched to see whether he would heal him on the Sabbath, wishing to find something to accuse him of. But he knew their thoughts and said to the man with the withered hand, "Rise, and stand in the center." He rose and stood. Jesus said to them, "I ask you, is it lawful on the Sabbath to do good or to do evil, to save life or to destroy it?" He looked around at all of them, then said to the man, "Stretch out your hand." He did so and his hand was restored. But they were filled with blind fury, and discussed with one another what they could do to Jesus.

It happened during those days that he went out to the mountain and prayed and was all night in prayer to God. When day came, he called to him his disciples and chose from them twelve, whom also he named "Apostles": Simon, whom he named Peter (Rock), and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James the son of Alphæus, and Simon called the Zealot, and Judas the son of James, and Judas Iscariot, who became a traitor. He went down with them and stood on a level spot where were gathered a great crowd of his disciples and a great multitude of people from all Judæa and Jerusalem and the seacoast of Tyre and Sidon, who had come to hear him and to be

cured of their diseases. Those who were troubled by impure spirits were healed. The whole crowd tried to touch him, because power went out from him and healed all. He raised his eyes to his disciples and said:

"Blessed are you poor! For yours is the kingdom of God.

"Blessed are you who are hungry now! For you will be abundantly fed.

"Blessed are you who are weeping now! For you will laugh.

"Blessed are you when men hate you and when they shut you out and reproach you and cast out your name as evil because of the Son of Man! Rejoice on that day and leap for joy. For, indeed, your reward will be great in heaven. Just so their fathers treated the prophets.

"But alas for you rich men! For you have now your comfort in full.

"Alas for you who are filled now! For you will hunger.

"Alas for you who are laughing now! For you will mourn and wail.

"Alas for you, when all men speak well of you! Just so their fathers treated the false prophets. But I tell you, my hearers, love your enemies; act nobly to those who hate you; bless those who curse you; pray for those who insult you. To him who strikes you on one cheek, offer also the other. To him who takes your cloak, do not refuse your tunic. To every one who asks, give, and from him who takes your things, do not ask them back. Do to men just as you wish them to do to you. If you love those who love you, what grace have you? For sinners also love those who love them. If you do good to those who do good to you, what grace have you? Sinners also do the same. If you lend to those from whom you hope to receive, what grace have you? Sinners also lend to sinners in order to get back as much. But love your enemies and do good and lend without hope of return, and your reward will be great and you will be sons of the Most High. For he is generous to the ungrateful and wicked. Become compassionate as your Father is compassionate. Do not judge and you will not be judged. Do not condemn and you will not be condemned. Forgive and you will be forgiven. Give and it will be given to you. Good

measure, pressed in, shaken down, and running over they will pour into your lap. For with the measure that you measure with will the return to you be measured."

He gave them an illustration: "The blind cannot lead the blind, can he? Will not both fall into the ditch? A scholar is not superior to his teacher. Every scholar when finished will be like his teacher. Why do you look at the speck in your brother's eye while you do not perceive the beam in your own eye? How can you say to your brother, 'Brother, let me get out the speck that is in your eye,' while you yourself never notice the beam in your own eye? Hypocrite, take out first the beam from your own eye, and then you will see clearly to get out the speck in your brother's eye.

"There is no good tree that yields worthless fruit, nor is there a worthless tree that yields fine fruit. Every tree will be known by its own fruit. They do not gather figs from thorns, nor from a bramble-bush do they harvest grapes. A good man from the good treasury of his heart brings forth what is good, and the evil man from his evil treasury brings forth what is evil. Out of the overflow of the heart the mouth speaks.

"Why do you call me: 'Master, Master,' and yet not do what I say? Every one who comes to me and hears my words and does them, I will show you whom he is like. He is like a man building a house, who dug and went deep and laid a foundation on the rock. When a flood came, the river dashed against that house, and could not shake it, because it had been well built. But he who hears and does not do is like a man building a house on the earth without foundation, against which the river dashed, and at once it fell, and the wreck of that house was great."

VII

When he had finished all his discourses in the hearing of the people, he went into Capernaum. The servant of a certain Centurion was sick and about to die. He was highly valued by his master, who hearing about Jesus sent to him some elders of the Jews, asking him to come and save his servant. When they came to Jesus they begged him earnestly, saying, "He

deserves to have this done, for he loves our nation and he built us our synagogue." Jesus went with them. When he was not far from the house, the Centurion sent friends to say to him, "Do not trouble yourself, Sir, for I am not fit to have you come under my roof. On that account I did not think myself worthy to come to you. But say the word and have my servant cured. For I am a man — under authority — with soldiers under me, and I say to this one, 'Go,' and he goes, and to that one, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard this, he wondered, and, turning to the crowd that was following him, he said, "I tell you, in Israel I have not found such faith." Those who had been sent returned to the house and found the servant well.

It happened soon afterwards that he went to a city called Nain, and his disciples and a great crowd were going along with him. As he approached the gate of the city, they were carrying out a dead man, the only son of his mother, and she was a widow. A great crowd from the city was with her. When the Master saw her, he had compassion on her and said to her, "Do not weep," and he went up and touched the bier. The bearers stopped. He said, "Young man, I say, arise!" The dead man sat up and began to speak, and he gave him to his mother. All were awe-struck, and they gave praise to God, saying, "A great prophet has arisen among us and God has visited his people." The reports about him spread through all Judæa and all the region of the Jordan.

John's disciples told him about all these things. So he called to him two of his disciples and sent them to the Master to ask, "Are you 'the Coming One' or are we to expect some other person?" When they came to him, the men said, "John the Baptist sent us to you to ask, Are you 'the Coming One' or are we to expect some other person?" At that very time he was curing many of diseases and pains and wicked spirits, and to many blind people he was giving sight. He answered them, "Go and relate to John what you have seen and heard. Blind men see, lame men walk, lepers are cleansed, deaf men hear, dead men are raised, poor men hear good news. Blessed is he who does not stumble through misunderstanding me!"

After John's messengers had left, Jesus began to speak to the crowds about John: "What did you go out into the wild country to look at? A reed shaken by the wind? But what did you go out to see? A man dressed in soft clothes? Indeed, the people in splendid clothing and living in luxury are in kings' palaces. But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. For this is he about whom it was written, 'Behold, I send my messenger before your face, who will make ready your way before you.' I tell you there is not among those born of women a greater than John. But an inferior in the kingdom of God is greater than he." (All the people, even the tax collectors when they heard him, had confessed that God was right by being baptized with the baptism of John. But the Pharisees and the lawyers had thwarted the purpose of God in reference to themselves by not being baptized by him.) "To what then shall I compare the men of this generation? What are they like? They are like children sitting in the market-place and calling to one another, 'We played the flute for you but you did not dance. We mourned but you did not wail!' For John the Baptist has come, not eating bread nor drinking wine, and you say, 'He has a demon.' The Son of Man has come eating and drinking, and you say, 'See there a man who is a glutton and wine-drinker, a friend of tax collectors and sinners!' Yet Wisdom is shown to be in the right by all her children."

One of the Pharisees kept asking him to dine with him. Entering the house of this Pharisee, he reclined at the table. Now there was a certain woman in the city, a sinner, and when she learned that he was at table in the Pharisee's house, she brought an alabaster jar of ointment and took her place behind, beside his feet, weeping. Her tears began to rain down on his feet, and with the hair of her head she wiped them off, and she passionately kissed his feet and anointed them with the ointment. When the Pharisee who had invited him saw this, he said within himself, "This man, if he were a prophet, would have known who and what this woman who is touching him is, for she is a sinner." Jesus, answering his thought, said to him, "Simon, I have something to say to you." "Teacher," he

said, "say it." "A certain money-lender had two debtors; one owed him five hundred shillings; the other fifty. Because they had nothing to pay with, he graciously forgave both. Which of them will love him most?" Simon answered, "I suppose the one to whom he forgave most." He said to him, "You have answered correctly." Then, turning to the woman, he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet. But she has rained tears upon my feet and has wiped them with her hair. You gave me no kiss, but she, since I came in, has not ceased passionately kissing my feet. My head with oil you did not anoint, but she has anointed my feet with ointment. For this reason I tell you her sins, many as they are, have been forgiven, for she loved much. For he to whom little is forgiven loves little." He said to her, "Your sins have been forgiven." The other guests began to say to themselves, "Who is this that even forgives sins?" He said to the woman, "Your faith has saved you. Go in peace."

VIII

Shortly afterwards he was making his way through cities and villages preaching and telling the good news of the kingdom of God. The twelve were with him, and certain women who had been relieved of evil spirits and infirmities — Mary, who was called Magdalene, out of whom seven demons had gone, and Joanna, the wife of Chuzas, Herod's manager, and Susanna, and many others. These women provided for Jesus and his apostles out of their means. When a great multitude was coming together and some from every city were crowding upon him, he spoke to them with an illustration: "A sower went out to sow his seed. As he sowed, some seed fell along the roadside and was trodden on, and the birds of heaven ate it up. Other seed fell on the rock, and when it sprang up it withered away because it had no moisture. Other seed fell among thorns, and the thorns grew up with it and choked it. Other seed fell into the good ground, and grew up and yielded a harvest a hundred fold." When he said this, he called out, "Let him who has ears to hear, hear."

His disciples kept asking him what the illustration meant.

He said: "To you it is granted to know the mysteries of the kingdom of God. But to the rest the message comes in figures of speech, so that although they see they may not see, and although they hear they may not understand. This is the illustration: The seed is the message of God. Those by the roadside are those who hear, and then the Devil comes and takes away the message from their hearts so that they may not believe and be saved. Those on the rock are those who, though they receive the message with joy, yet have no root, who for a while believe, but in the time of trial desert. That which fell among thorns means those who hear, and as they go on are choked by the cares and riches and pleasures of life and bring nothing to completion. That in the good ground means those who with a noble and good heart hear the message and hold it fast and bear fruit in patience.

"No one lights a lamp and hides it with a bowl or puts it under a bed. No, he puts it on a stand so that all who come in may see the light. For there is nothing hidden which will not become manifest, nor secret which will not be known and come to light. Be careful, then, how you hear; for whoever has, to him will be given, and whoever has not, even what he seems to have will be taken away from him."

His mother and his brothers came where he was, but could not get to him on account of the crowd. It was told him, "Your mother and your brothers are standing outside wishing to see you." He answered, "My mother and my brothers are these who are hearing the word of God and doing it."

It happened one day that he got into a boat, and his disciples went with him. He said to them, "Let us cross over to the other side of the lake." They put out. While they were sailing he fell asleep. A gale of wind came down on the lake and the boat was filling and in peril. Coming to him, they awoke him, saying, "Master, Master, we are going down!" He awoke and rebuked the wind and the waves. They grew quiet and there was a calm. He said to the disciples, "Where is your faith?" They were awed and amazed, and said to one another, "Who then is this man who commands the winds and the water and they obey him?"

They sailed to the land of the Gerasenes, which is across from Galilee. When he got out on to the land, there met him a certain man from that city who had demons. For a long time he had not worn clothes and had not lived in a house, but in the tombs. When he saw Jesus, he screamed and fell down before him, and in a loud voice said, "What have I to do with you, Jesus, Son of God Most High? I pray you, do not torment me." For he had commanded the impure spirit to come out of the man. Many times it had seized him, and, though he was bound with chains and fetters and kept under guard, yet bursting his chains he would be driven by the demon off into the wilds. Jesus asked him, "What is your name?" He said, "Legion," for many demons had entered into him. They begged him not to bid them go away into the abyss. There was near by a herd of many swine feeding on the mountain. The demons begged him to permit them to go into the swine. He gave them leave. The demons left the man and entered the swine, and the herd rushed down the steep bank into the lake and were drowned.

The herdsmen, seeing what had happened, fled and told it in the city and on the farms. The people came out to see what had happened. When they came to Jesus, they found the man from whom the demons had gone out sitting at the feet of Jesus, clothed and in his right mind, and they were struck with awe. Those who had seen it told them how the demoniac had been cured. Whereupon all the crowd from the region of the Gerasenes asked him to go away from them, for they were seized with great fear. So he got into a boat and returned. The man from whom the demons had gone out begged him to let him be with him. But he sent him away, saying, "Return to your home and tell how much God has done for you." He went through the whole city proclaiming how much Jesus had done for him.

As Jesus came back, a crowd welcomed him, for all were expecting him. There came a man by the name of Jaïrus — he was a synagogue director. Falling at the feet of Jesus, he begged him to come to his house because he had an only daughter, about twelve years old, and she was dying. As he

was going the crowds pressed around him. A woman who had had a hemorrhage for twelve years, and could not be cured by any one, came up behind him and touched the tassel of his cloak. At once her hemorrhage ceased. Jesus said, "Who is it that touched me?" All denied, and Peter said, "Master, the crowd is pressing upon you on every side." Jesus said, "Some one touched me, for I know that power has gone forth from me." The woman, seeing that she had not escaped notice, came trembling and fell before him, and told before all the people why she had touched him and how she was instantly cured. He said to her, "Daughter, your faith has healed you. Go in peace."

While he was still speaking some one came from the Director's house, saying, "Your daughter is dead. Do not trouble the teacher any longer." Jesus heard it and said to him, "Never fear. Only believe and she will be saved." When he came to the house, he did not permit any one to enter with him except Peter and John and James and the father of the child and her mother. All were weeping and wailing for her. He said, "Do not weep. She is not dead, but asleep." They laughed at him, knowing that she was dead. But he took hold of her hand and said to her, "Little girl, rise up." Her spirit returned and at once she stood up. He told them to give her something to eat. Her parents were amazed, but he told them not to tell any one of what had happened.

IX

Jesus called together the twelve and gave them power and authority over all demons and to cure diseases. Then he sent them out to proclaim the kingdom of God and to heal. He said to them, "Take nothing for your journey, no stick, no bag, no bread, no money, nor have so much as two tunics. Whatever house you enter, stay there and leave from there. Whoever do not receive you — as you go out from that city, shake off the dust from your feet as a testimony against them."

Going forth, they began telling the good news from village to village and performing cures everywhere.

Herod the Prince heard of all that was going on, and he was

at a loss because it was said by some that John had risen from the dead, by some that Elijah had appeared, and by others that some one of the old prophets had arisen. Herod said, "John I beheaded. Who is this about whom I hear such things?" And he made efforts to see him.

The apostles returned and told Jesus all that they had done. Taking them with him, he went away privately to a city called Bethsaida. The crowds found it out and followed him. He welcomed them and talked to them about the kingdom of God, and cured those who needed healing. When the day began to decline, the twelve came and said to him, "Dismiss the crowd, so that they may go to the villages and farms around and put up for the night and find food, for here we are in the wild lands." He said to them, "Give them something to eat yourselves." They replied, "We have not more than five loaves and two fishes. We cannot go and buy food for all this crowd, can we?" There were about five thousand men. He said to his disciples, "Have them recline in rows of fifty." They did so, and made all recline. Taking the five loaves and the fishes, he looked up to heaven and blessed them and broke them and gave to the disciples to distribute to the crowd. They all ate and had abundance, and what was left over was picked up — twelve baskets of fragments.

Once when he was praying alone, his disciples joined him, and he asked them, "Who do the crowds say that I am?" They answered, "John the Baptist; others say Elijah; others that some one of the old prophets has arisen." He said to them, "But you, who do you say that I am?" Peter answered, "The Christ of God." But he rebuked him, and charged them not to say this to any one, telling them that the Son of Man must suffer many things and be rejected by the elders and high priests and be killed, and on the third day be raised. He said to all: "If any one chooses to come after me, let him disown himself and take up his cross every day and follow me. He who chooses to save his life will lose it, and whoever loses his life for my sake will save it. For what will it profit a man to gain the whole world if he has lost or forfeited himself? Whoever is ashamed of me and of my words, of him the Son of Man

will be ashamed when he comes in his glory and that of his Father and of the holy angels. I tell you truly there are some of those standing here who will not taste of death until they see the kingdom of God."

About eight days after this conversation, Jesus took with him Peter and John and James and went up the mountain to pray. While he was praying, the appearance of his face changed and his clothing became radiant white. Suddenly two men were talking with him. They were Moses and Elijah, who appeared in glory and spoke of his passing which he was about to accomplish at Jerusalem. Peter and his companions had been weighed down with sleep, but becoming fully awake they saw his glory and the two men who were standing with him. As they were departing from him, Peter said to Jesus, "Master, it is fine for us to be here. Let us make three tents, one for you, one for Moses, and one for Elijah," not knowing what he was saying. While he was saying it there came a cloud and overshadowed them. They were frightened as they entered the cloud. Then a voice came from the cloud saying, "This is my Son, the Chosen, listen to him." When the voice came, Jesus was there alone. They kept silent and told no one in those days anything of what they had seen.

On the next day, as they were coming down from the mountain, a great crowd met him, and suddenly a man from the crowd cried out, "Teacher, I pray you look at my son, for he is my only one, and see, a spirit seizes him and all at once he shrieks. It convulses him till he foams and it hardly leaves off tormenting him. I begged your disciples to cast it out, but they could not." Jesus answered, "O faithless and perverted generation, how long must I be with you and bear with you? Bring your son here." Even while he was coming, the demon dashed him down and convulsed him. Jesus rebuked the impure spirit and healed the boy and gave him back to his father. They were amazed at the greatness of God.

While they were all wondering at all the things that he did, he said to his disciples, "Receive these words into your ears. The Son of Man will soon be betrayed into the hands of men." But they did not understand this remark, and it was hidden

from them so that they did not take it in, and they were afraid to ask him about it.

A dispute started among them as to which of them was greatest. Jesus knew the question that was in their minds, and he took a little child and stood him beside himself. Then he said to them, "Whoever welcomes this child in my name welcomes me. And whoever welcomes me welcomes him who sent me. For he who is least among you all, he is great." John answered, "Master, we saw one casting out demons in your name and we tried to stop him because he is not following along with us." But Jesus said to him, "Do not stop him, for he who is not against you is for you."

As the days before his being taken up to heaven were passing, he set his face to go to Jerusalem and sent on messengers in advance. In journeying they came to a village of Samaritans to make arrangements for him. The Samaritans did not receive him because his face was toward Jerusalem. On seeing this, his disciples James and John said, "Sir, do you want us to bid fire to come down from heaven and consume them?" But he turned and rebuked them. So they journeyed to another village.

As they were traveling on the road, a man said to him, "I will follow you wherever you go." Jesus said to him, "The foxes have holes and the birds of the air have coverts, but the Son of Man has not where to lay his head." He said to another, "Follow me." But he said, "Let me first go and bury my father." Jesus said to him, "Let the dead bury their own dead, but you go and announce far and wide the kingdom of God." Another said, "I will follow you, Sir, but first let me say goodbye to those at my home." Jesus said to him, "No one who has put his hand to the plow and is looking backward is fit for the kingdom of God."

X

After this, the Master appointed seventy others and sent them out two and two before him into every city and place where he was soon to come. He said to them, "The harvest is great, but the laborers are few. Pray, therefore, to the Owner

of the harvest to hurry out laborers into his harvest. Go; I am sending you out like sheep in the midst of wolves. Carry no purse, no bag, no shoes, and salute no one by the way. Whatever house you enter, first say, 'Peace be to this house.' And if a son of peace is there, your peace will rest upon it; but if not, it will return upon you. In the same house remain, eating and drinking what they have, for the laborer is worthy of his wages. Do not change about from house to house. Whatever city you enter, if they welcome you, eat what is set before you. Heal those in it that are sick and tell them, 'The kingdom of God is near you.' Whatever city you enter and they do not welcome you, go out into the streets of it and say, 'Even the dust of your city that clings to our feet we wipe off for you; but know this, that the kingdom of God is near.' I tell you, it will be more tolerable for Sodom in that day than for that city. Alas for you, Chorazin! Alas for you, Bethsaida! For if the miracles that have been done in you had been done in Tyre and Sidon, they would long ago have repented, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon in the judgment than for you. And you, Capernaum, will you be exalted to heaven? You will be abased to Hades!

"He who hears you hears me, and he who rejects you rejects me. He who rejects me rejects him who sent me."

The seventy returned with joy saying, "Master, even the demons are subject to us in your name." He said to them, "I was looking when Satan fell like lightning from heaven. See, I have given you authority to tread on serpents and scorpions and over all the power of the enemy, and nothing will hurt you. However, in this rejoice not, that the spirits are subject to you, but rejoice that your names are written in heaven."

At that hour in exultant joy through the Holy Sprit he said, "I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and intelligent and hast revealed them to babes. Yea, Father, I thank thee that such became thy good pleasure.

"All things have been committed to me by my Father, and no one knows who the Son is but the Father, or who the Father

is but the Son, and he to whom the Son may will to reveal him." Turning to his disciples, he said privately, "Blessed are your eyes that see what you see! I tell you, many prophets and kings wished to see the things that you see and did not see them, and to hear the things that you hear and did not hear them."

Then a certain lawyer stood up to test him, and said, "Teacher, what must I do to inherit life eternal?" He said to him, "What is written in the Law? How do you read it?" He answered, "'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbor as thyself.'" Jesus said to him, "You have answered correctly; do this and you will live." But he, wishing to justify himself, said to Jesus, "And who is my neighbor?" Jesus rejoined, "A certain man was going down from Jerusalem to Jericho and fell among robbers, who stripped him and beat him and went away leaving him half dead. By chance a certain priest was going down that road. When he saw him, he went by on the other side. In the same way a Levite came to the place and saw him, and passed by on the other side. But a certain Samaritan as he traveled came near him, and saw him and pitied him, and went to him and bandaged his wounds, pouring on them oil and wine. Then placing him on his own beast he took him to the inn and cared for him. The next morning he took out two shillings and gave them to the innkeeper and said, 'Care for him, and what evermore you spend, I will pay in full when I come back.' Which of these three seems to you to have become neighbor to the man who fell among the robbers?" He said, "He who did kindness to him." Jesus said to him, "Go and act in the same way yourself."

As they journeyed, he entered a certain village. There a woman named Martha welcomed him to her house. She had a sister called Mary who seated herself at the feet of the Master and was listening to his words. But Martha was busy and worried over a great deal of service. Coming to him she said, "Master, do you not care that my sister has left me to do the work alone? Tell her to take hold with me." But the Master answered her, "Martha, Martha, you are anxious and worried

about many things, but there is need only of a few, or one. Mary has chosen the good part and it shall not be taken from her."

XI

ONCE he was in a certain place praying. When he ceased, one of his disciples said to him, "Master, teach us to pray, as John taught his disciples." He said to them, "When you pray say:

Father, thy name be kept holy;
Thy kingdom come;
Our bread for the coming day
Give us day by day;
And forgive us our sins;
For we ourselves forgive every one who fails toward us.
And bring us not into trial."

He said to them, "Suppose one of you has a friend and goes to him at midnight and says to him, 'Friend, lend me three loaves, for a friend of mine has come to my house after a journey and I have nothing to set before him'; and he from within answers, 'Do not trouble me; the door is locked, and my children and I are in bed; I cannot get up and give you anything.' I tell you, even if he will not rise and give them to him because he is his friend, yet because of his persistence he will rise and give him all that he needs. So I tell you, ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For every one who asks obtains, and he who seeks finds, and to him who knocks the door will be opened. What father is there among you who if his son asks for bread will give him a stone? Or if he asks for a fish, will he give him a serpent instead? Or if he asks for an egg, will he give him a scorpion? If then you, evil though you are, know how to give good gifts to your children, how much more will your Heavenly Father give a holy spirit to those who ask him."

He was casting out a demon and it was dumb. After the demon had gone out, the dumb man spoke and the crowds wondered. But some of them said, "By Beelzebul, the chief of the demons, he casts out the demons." Others, by way of test,

demanded of him a sign from heaven. But he, knowing their reasonings, said to them, "Every kingdom divided against itself comes to desolation, and a house divided against itself falls. If Satan is divided against himself, how will his kingdom stand? You say that I am casting out demons by Beelzebul; but if I am casting out demons by Beelzebul, by whom do your sons cast them out? Therefore let them be your judges. But if I am casting out demons by the finger of God, then the kingdom of God has already reached you.

"When a strong man fully armed guards his castle, his possessions are in peace. But when a stronger than he comes upon him and conquers him, he takes all the armor in which he trusted and divides the spoils. He who is not with me is against me, and he who does not gather with me is scattering.

"When the impure spirit comes out from a man, he goes through waterless places, seeking rest. Not finding it, he says, 'I will return to my house from which I came out.' When he comes, he finds it empty, swept, and put in order. Then he goes and takes along seven spirits worse than himself, and they enter and settle down there, and the last state of that man becomes worse than the first."

While he was saying this a woman in the crowd raised her voice and said, "Blessed was the womb that carried you and the breasts that you sucked!" He said, "Blessed are they who hear the word of God and keep it!"

As the crowds were thronging about him, he began and said, "This generation is an evil generation. It seeks for a sign, but no sign will be given to it except the sign of Jonah. For just as Jonah became a sign to the Ninevites so the Son of Man will be to this generation. The queen of the South will rise in the judgment with the men of this generation and will condemn them. For she came from the ends of the earth to hear the wisdom of Solomon, and more than a Solomon is here. The men of Nineveh will stand up in the judgment with this generation and will condemn it. For they repented at the proclamation of Jonah, and indeed more than a Jonah is here.

"No one lights a lamp and places it in a cellar or under the peck-measure, but on the stand, so that those who come in may

see the light. The lamp of the body is the eye. When your eye is clear the whole body is lighted. But when it is bad, your body is dark. Make sure that the light that is in you is not darkness. If your body is all lighted up, not having any part dark, it will be all lighted as when the lamp lights you by its brilliance."

During his talk a Pharisee kept asking him to dine with him. He went in and reclined at table. The Pharisee, seeing this, wondered that he had not first washed before dinner. The Master said to him, "Now you Pharisees cleanse the outside of the cup and the platter, but the inside of you is full of rapacity and wickedness. You foolish men, did not he who made the outside make the inside too? But give the things inside as gifts of mercy and at once all will be clean for you. But alas for you, Pharisees! Because you tithe mint, and rue, and every herb, and pass by justice and the love of God. These things you ought to have practiced, without omitting the others. Alas for you, Pharisees! for you love the first seats in the synagogues and greetings in the market-places. Alas for you! for you are like unmarked graves. The men who walk over them do not know it." One of the lawyers answered him, "Teacher, in saying this you treat us roughly too." He said, "Alas for you lawyers also! for you burden men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers. Alas for you! for you build the tombs of the prophets, but your fathers killed them. So you are witnesses and consent to the deeds of your fathers, for they killed them and you build their tombs. Therefore also the Wisdom of God said, 'I will send to them prophets and apostles, and some of them they will kill and some they will persecute.' So the blood of all the prophets which has been shed from the foundation of the world will be required of this generation — from the blood of Abel to the blood of Zachariah who perished between the altar and the House. Yes, I tell you, it will be required of this generation. Alas for you lawyers! because you have taken away the key of knowledge. You yourselves have not entered and you have prevented those who were entering." After he went away from there, the scribes and the Pharisees began to

press upon him angrily and cross-question him on many points, laying traps to catch something from his mouth.

XII

Meanwhile, as the myriads of the crowd were thronging together so that they trod down one another, he began and said to his disciples first, "Beware of the yeast of the Pharisees, that is, their hypocrisy. For nothing is covered up which will not be revealed, nor secret which will not be known. Whatever you have said in darkness will, on the contrary, be heard in the light, and what you have spoken into the ear in inner rooms will be proclaimed on the housetops. I tell you, my friends, never fear those who kill the body and after that have nothing more that they can do. But I will show you whom you should fear. Fear him who, after he has killed, has power to cast into Gehenna. Yes, I say, fear him. Are not five sparrows sold for two pennies? Yet not one of them is forgotten before God. But even the hairs of your head are all numbered. Never fear; you are worth more than many sparrows. But I tell you every one who confesses me before men, him will the Son of Man confess before the angels of God. And he who disowns me before men will be disowned before the angels of God. Every one who speaks a word against the Son of Man, it will be forgiven him; but he who says profane words against the Holy Spirit will not be forgiven. When they bring you in before synagogues and magistrates and authorities, do not be anxious about how to defend yourselves or what to say. For the Holy Spirit will teach you in that hour what you must say."

One out of the crowd said to him, "Teacher, bid my brother to divide the inheritance with me." But he said, "Man, who appointed me judge or divider over you?" He said to them, "See to it and be on your guard against every form of covetousness, for not even when one has a superabundance is his life from the things he owns." He gave them an illustration, saying, "The ground of a certain rich man yielded abundantly. He debated within himself, saying, 'What shall I do? for I have no place to store my crops.' Then he said, 'I will do this: I will pull down my barns and will build larger ones, and there

I will store all my wheat and my goods; and I will say to my soul, Soul, you have many goods laid up for many years, take your ease, eat, drink, be merry!' But God said to him, 'Foolish man, this night your soul will be required of you; and the things that you have prepared — whose will they be?' So is he who lays up treasure for himself and is not rich toward God."

He said to his disciples, "Therefore I tell you, never worry about your life, what you are to eat, nor about your body, what you are to put on. For the life is more than the food and the body is more than the clothing. Consider the ravens, for they neither sow nor reap; they have neither granary nor barn; yet God feeds them. How much more you are worth than the birds! Which of you can by worrying add a foot to his height? If you cannot do the least, why do you worry about the rest? Consider the lilies, how they neither spin nor weave. Yet I tell you even Solomon in all his splendor was not arrayed like one of these. But if God so clothes the herbage which to-day is in the field and to-morrow is thrown into the oven, how much more will he clothe you, O men of little faith! Do not seek after something to eat and something to drink, and do not be agitated by cares. For these things all the nations of the world are seeking after. But strive for his kingdom and these things will be provided for you. Never fear, little flock! For it is your Father's good pleasure to give you the kingdom. Sell what you have and give gifts of mercy. Make for yourselves purses that never grow old, an unfailing treasure in heaven where no thief approaches nor moth consumes; for where your treasure is there your heart will be. Let your loins be girded and your lamps burning; and be like men expecting their Master when he returns from the wedding, so that when he comes and knocks they may open to him immediately. Blessed are those servants whom the Master, when he comes, will find watching! Truly I tell you he will gird himself and make them recline at the table and will come and wait on them. If he comes in the second watch or in the third watch and finds them so, blessed are they! But know this, if the householder had known in what hour the thief was coming, he would not have let his house be

broken into. And you be ready, for in an hour that you do not think the Son of Man is coming."

Peter said, "Master, do you intend this illustration for us or for all?" The Master said, "Who then is the faithful, the wise, manager whom the master will appoint over his establishment to give out rations at the proper time? Blessed is that servant whom his master, when he comes, will find so doing! I tell you truly he will appoint him over all his possessions. But if that servant says in his heart, 'My master will be long in coming,' and begins to strike the men servants and the maids and to eat and drink and get drunk, the master of that servant will come on a day when he is not expecting and at an hour that he does not know, and will cut him in two and appoint his portion with the unfaithful. That servant who knew his master's will and is not ready, and has not done according to his will, will be beaten with many lashes. But he who did not know and yet has done things worthy of lashes will be beaten with few. From every one to whom much was given, much will be required, and from him to whom they have committed much, men will ask the more.

"I came to cast fire on the earth, and what will I, if it is already kindled? I have a baptism to be baptized with, and how am I distressed until it is accomplished! Do you think that I came to give peace on the earth? No, I tell you, but dissension. There will be from now on five in one house split into parties, three against two and two against three, father against son, and son against father, mother against daughter, and daughter against her mother, mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."

He said also to the crowds, "When you see a cloud rising in the west, at once you say, 'A shower is coming,' and so it happens. And when you see the south wind blowing, you say, 'There will be burning heat,' and so it happens. Hypocrites, you know how to interpret the face of the earth and the sky, why do you not interpret this crisis? Why do you not of yourselves judge correctly? As you are going with your opponent to the magistrate, take pains on the road to get free from him, so

that he may not drag you before the judge and the judge deliver you to the officer and the officer cast you into prison. I tell you you will not come out until you pay in full to the last penny."

XIII

At that time some were present telling him about the Galilæans whose blood Pilate had mingled with their sacrifices. He answered them, "Do you think that these Galilæans were sinners above all the Galilæans because they suffered this? No, I tell you, but unless you have a change of heart, you will all perish in the same way. Or those eighteen upon whom the tower in Siloam fell and killed them, do you think that they were deserving of punishment beyond all the people that dwell at Jerusalem? No, I tell you, but unless you have a change of heart, you will all perish just the same." He gave this illustration: "A man had a fig tree planted in his vineyard and came looking for fruit on it and found none. He said to the gardener, 'See, three years I have been coming, looking for fruit on this fig tree, and I do not find any. Cut it down. Why should we waste land for it?' But he answered him, 'Leave it this year too, Sir, until I dig around it and throw on manure. Then, if it yields fruit in the future, all right. But if not, then you shall cut it down.'"

He was teaching in one of the synagogues on the Sabbath. And a woman was there who had had a spirit of weakness eighteen years, and was bent together and could not stand up straight. When Jesus saw her he called to her and said, "Woman, you have been freed from your weakness," and he laid his hands on her. Immediately she was straightened and gave glory to God. But the synagogue Director, angry because Jesus was healing on the Sabbath, said to the crowd, "There are six days in which work should be done. On those days come and be healed, but not on the Sabbath day." The Master answered him, "Hypocrite, does not each of you on the Sabbath loose his ox or his ass from the manger and lead him away and water him? And ought not this woman, a daughter of Abraham, whom Satan had bound for eighteen years, to have been

freed from this bond on the Sabbath day?" As he said this, all his opposers were ashamed, and all the crowd rejoiced at all the glorious things that he did.

He said, "To what is the kingdom of God like? To what shall I compare it? It is like a mustard seed which a man took and cast into his garden. It grew and became a tree and the birds of heaven lodged in its branches." Again he said, "To what shall I compare the kingdom of God? It is like yeast which a woman took and hid in three pecks of flour until the whole was leavened."

He was journeying through the cities and villages teaching and making his way toward Jerusalem. A man said to him, "Master, are there few that are saved?" He said to them, "Try hard to enter through the narrow door; for many, I tell you, will try to enter and will not be able. After the householder has arisen and has shut the door, then you will begin to stand outside and knock at the door, and say, 'Master, open to us.' And he will answer you, 'I do not know you or where you come from.' Then you will begin and say, 'We have eaten and drunk before you and you have taught in our streets.' And he will say to you, 'I do not know where you come from. Go away from me, all you workers of wickedness.' There will be wailing and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and yourselves thrust outside. People will come from the east and the west and from the north and the south and recline at the table in the kingdom of God. Indeed, there are last who will be first and there are first who will be last."

At that time there came to him some Pharisees, saying, "Go out and leave this place, for] Herod purposes to kill you." He said to them, "Go tell that fox, 'See, I am casting out demons and performing cures to-day and to-morrow, and on the third day I will finish.' But I must journey to-day and to-morrow and the next day, for it cannot be that a prophet should perish outside of Jerusalem. Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you, how often would I have gathered your children as a bird gathers her brood under her wings, and you would not have it! See, your

house is left to you! I tell you, you will not see me until the day when you say, 'Blessed is he who comes in the name of the Lord!'"

XIV

ONCE, when he went into the house of one of the leaders of the Pharisees on the Sabbath to eat bread, they were watching him closely. And there before him was a man who had dropsy. Jesus said to the lawyers and Pharisees, "Is it allowable to heal on the Sabbath or is it not?" They kept quiet. Then taking hold of him he cured him and dismissed him. He said to them, "If the son or the ox of any one of you falls into a well on the Sabbath day, will he not at once draw him out?" They could not say anything in answer to this.

Observing how the guests were choosing the best couches, he gave them an illustration: "When you are invited by any one to a wedding, do not recline on the best couch, for some one more honored than you may have been invited, and when he who invited you and him comes he may say to you, 'Give place to this man,' and then you will with shame begin and take the humblest place. But when you are invited, go and recline in the humblest place, so that when he who has invited you comes he may say, 'Friend, come up higher.' Then you will have honor before all your fellow guests. For every one who exalts himself will be humbled and he who humbles himself will be exalted."

He said, too, to the man who had invited him, "When you make a breakfast or a dinner, do not call your friends or your brothers or your relatives, or your rich neighbors, for they may invite you in return and you may be repaid. But when you hold a reception, invite poor men, maimed men, lame men, blind men. And you will be blessed, because they cannot repay you, and you will be repaid at the resurrection of the just."

On hearing this, one of his fellow guests said to him, "Blessed will he be who eats bread in the kingdom of God!" Jesus said to him, "A certain man made a great dinner and invited many, and sent his servant at the hour of the dinner to tell the guests, 'Come, for things are now ready.' But they all began with one

mind to make excuse. The first said to him, 'I have bought a field and must go and see it. I beg of you to have me excused.' Another said, 'I have bought five yoke of oxen and I am going to try them. I beg of you, have me excused.' Another said, 'I have married a wife and on that account I cannot come.' The servant came back and told his master these things. Then the householder, becoming angry, said to his servant, 'Go out quickly into the streets and lanes of the city and lead in here the poor and maimed and blind and lame.' The servant said, 'Master, what you ordered has been done and still there is room.' The master said to the servant, 'Go out into the roads and hedges and make them come in, so that my house may be filled. I tell you not one of those men that were invited shall taste of my dinner.'"

Great crowds were traveling along with him, and he turned and said to them, "If any one comes to me and does not hate his father and his mother and his wife and his children and his brothers and his sisters, yes, and his own life also, he cannot be a disciple of mine. Whoever does not take up his own cross and come after me cannot be a disciple of mine. For which of you wishing to build a tower does not first sit down and compute the cost, whether he has enough to complete it, for fear that, after he has laid the foundation and cannot finish it, all the onlookers may begin to ridicule him, saying, 'This man began to build and could not finish.' Or what king going to meet another king in war does not first sit down and deliberate whether he is able with ten thousand to meet him who is coming against him with twenty thousand. If not, while the other is still far off he sends an embassy and asks for conditions of peace. Just so no one of you who does not renounce all that he has can be a disciple of mine. Salt is good, but if the salt becomes tasteless, with what shall it be seasoned? It is fit neither for the land nor for the manure heap. They throw it away. Let him who has ears to hear, hear."

XV

All the tax collectors and sinners were drawing near to him in order to hear him. The Pharisees and the scribes grumbled

to one another, "This man welcomes sinners and eats with them." He gave them this illustration: "What man of you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the wilderness and go after the lost one until he has found it? And when he has found it he lays it on his shoulders with joy, and when he comes home he calls together his friends and neighbors and says, 'Rejoice with me, for I have found my sheep that was lost!' I tell you there will be more joy in heaven over one sinner whose heart is changed than over ninety-nine righteous men who have no need to change.

"Or what woman who has ten shillings, if she loses one shilling, does not light a lamp and sweep the house and look for it carefully until she finds it? And when she finds it, she calls together her friends and neighbors and says, 'Rejoice with me, for I have found the shilling that I lost.' So I tell you there springs joy in the presence of the angels of God over one sinner whose heart is changed."

He said further, "A certain man had two sons. And the younger of them said to his father, 'Father, give me the portion of the property that is coming to me.' So he divided his wealth between them. Not many days later, the younger son got everything together and went away to a far country and there squandered his property in a dissolute life. When he had spent everything, there came a terrible famine in that land and he began to be in want. So he went and attached himself to one of the citizens of that country who sent him into his fields to feed swine. And he would fain have filled his stomach with the pods the swine were eating, but no one gave him anything. Then, coming to himself, he said, 'How many hired men of my father have bread more than enough, and here I am perishing with famine. I will arise and go to my father and will say to him, Father, I have sinned against heaven and before you. I am no longer worthy to be called your son. Make me as one of your hired men. And he arose and came to his father. But while he was still far off, his father saw him and pitied him, and ran and fell on his neck and kissed him tenderly. The son said to him, 'Father, I have sinned against heaven and before you. I am no longer worthy to be called your son —' But the

father said to his servants, 'Bring out quickly the best robe and put it on him, and put a ring on his hand, and shoes on his feet; and bring the fattened calf and kill it, and let us eat and make merry. For this, my son, was dead and has come to life; he was lost and has been found.' And they began to be merry. Now his older son was in the field, and when on returning he drew near the house he heard music and dancing. Calling to him one of the servants, he inquired what this was. The servant said to him, 'Your brother has come and your father has killed the fattened calf because he has received him back in health.' But he grew angry, and would not go in. Then his father came out and begged him. But he answered his father, 'See, all these years I have been serving you, and I never broke a command of yours, yet you have never given me a kid to make merry with my friends. But when this son of yours, who has wasted your property with bad women, came, you have killed for him the fattened calf.' But the father said to him, 'Child, you are always with me and all that I have is yours. We could not but make merry and rejoice, for your brother here was dead and has come to life; he was lost and is found.'"

XVI

He said to his disciples, "A certain rich man had a manager who was accused to him of wasting his property. Calling him to him, he said, 'What is this that I hear about you? Give an account of your management; for you cannot longer be manager.' The manager said to himself, 'What shall I do? for my master is going to take the management away from me. I have not strength to dig; I am ashamed to beg. I know what I will do, so that when I am dismissed from the management they may welcome me into their houses.' So, calling to him all of the debtors of his master, he said to the first, 'How much do you owe to my master?' He replied, 'A hundred measures of oil.' He said, 'Take your account and sit down quickly and write fifty.' Then to another he said, 'And you, how much do you owe?' He replied, 'A hundred measures of wheat.' He said to him, 'Take your account and write eighty.' The master

praised the wicked manager because he had done prudently. For the sons of this world are with reference to their own generation wiser than the sons of light. I tell you, make for yourselves friends with the Mammon of unrighteousness, so that when it fails they may welcome you into the eternal tents. He who is faithful in the least is faithful also in much, and he who is dishonest in the least is also dishonest in much. If, then, you have not been faithful in the dishonest Mammon, who will entrust to you the true? And if you were not faithful in what was another's, who will give you what is your own? No house servant can serve two masters. For either he will hate one and love the other or he will hold to one and despise the other. You cannot serve God and Mammon."

The Pharisees, who were lovers of money, were listening to all this and they were sneering at him. He said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination before God.

"The Law and the Prophets were until John. From that time the good news of the kingdom of God is proclaimed and every one is forcing his way into it.

"It is easier for heaven and earth to pass away than for one stroke of a letter of the Law to fail.

"Every one who divorces his wife and marries another commits adultery, and he who marries a divorced woman commits adultery.

"A certain man was rich and was clothed in purple and fine linen and lived merrily every day in splendor. And a certain poor man by the name of Lazarus had been laid at his gate, full of sores and longing to be fed from what fell from the rich man's table. Even the dogs came and licked his sores. It happened that the poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And in Hades he lifted up his eyes, being in torments, and saw Abraham far off and Lazarus in his bosom. He called and said, 'Father Abraham, have compassion on me and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said,

'Child, remember that you had your good things in full in your lifetime, and Lazarus likewise had his evil things. Now he is here receiving comfort and you are in anguish. Moreover, between us and you a great chasm has been fixed, so that those who wish to cross from here to you cannot, nor can any cross from there to us.' But he said, 'I beg you, then, Father, to send him to my father's house, for I have five brothers, in order to testify to them, so that they may not come also to this place of torment.' Abraham said, 'They have Moses and the prophets. Let them listen to them.' But he said, 'No, father Abraham, but if one goes to them from the dead, they will have a change of heart.' Abraham replied, 'If they do not listen to Moses and the prophets, neither will they be persuaded, though one rises from the dead.'"

XVII

He said to his disciples, "It cannot be but that occasions of stumbling will arise, but alas for him through whom they come! It would be better for him if, with a millstone hung around his neck, he had been flung into the sea than to cause one of these little ones to stumble.

"Be on your guard. If your brother sins against you, reprove him, and if he changes his mind, forgive him. Even if seven times in the day he sins against you and seven times turns to you, saying, 'I repent,' forgive him."

The apostles said to the Master, "Increase our faith." The Master said, "If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

"Who is there of you, having a servant plowing or keeping sheep, that will say to him when he comes in from the field, 'Come quickly and recline at table'? On the contrary, will he not say to him, 'Make ready something for my dinner and gird yourself and wait on me while I eat and drink, and after that you may eat and drink yourself'? Does he thank the servant because he did what he was told? Just so you, when you have done all that has been commanded you, say, 'We are useless servants; we have done merely what we ought to have done."

It happened that on his journey toward Jerusalem he was going through Samaria and Galilee. As he was approaching a certain village, ten leprous men met him. They stood at a distance, and, raising their voices, called, "Jesus, Master, have compassion on us." When Jesus saw them, he said, "Go and show yourselves to the priests." While they were going, they became clean. One of them, seeing that he had been cured, turned back with a loud shout giving glory to God, and he fell on his face at the feet of Jesus, thanking him. He was a Samaritan. Jesus said, "Were not ten cleansed? But the nine — where are they? Was there none found returning to give glory to God except this foreigner?" He said to him, "Rise and go. Your faith has healed you."

On being asked by the Pharisees when the kingdom of God was coming, Jesus answered them, "The kingdom of God will not come in a way that can be observed, nor will they say, 'Here it is!' or, 'There it is!' For indeed the kingdom of God is among you." He said to the disciples, "There will come days when you will wish to see one of the days of the Son of Man and you will not see it. They will say to you, 'See here!' or, 'See there!' but do not start off or go in pursuit. For as the lightning when it flashes shines from one part of the heavens to the other, so will the Son of Man be in his day. But first he must suffer many things, and be rejected by this generation. As it happened in the days of Noah, so will it be in the days of the Son of Man. They were eating and drinking, marrying and being given in marriage, until the day that Noah went into the ark and the flood came and destroyed them all. Just so it was in the days of Lot; they were eating and drinking, buying and selling, planting and building. But on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. So will the Son of Man be on the day that he is revealed. On that day, if a man is on the housetop and his things in the house, he must not come down to get them, and for the same reason if he is in the field he must not turn back. Remember Lot's wife. Whoever seeks to save his life will lose it, and whoever loses it will save it. I tell you that night there will be two men in one bed; one will be

taken with him and the other will be left. There will be two women grinding at the same mill, one will be taken with him and the other will be left." They said to him, "Where, Master?" He said to them, "Where the carcass is, there will the vultures come flocking together."

XVIII

He gave them an illustration that they ought always to pray and not to lose courage. He said, "There was in a certain city a judge who did not fear God or regard man. And there was a widow in that city who kept coming to him and saying, 'Give me justice against my adversary.' For a time he would not. Later he said to himself, 'Even though I do not fear God nor regard man, yet because this widow is annoying me I will do her justice so that she may not keep coming and mauling me forever.'" The Master said, "Hear what the wicked judge says; and will not God do justice for his elect, who are calling to him day and night, even though he is long-suffering with their adversaries? I tell you, he will do justice for them speedily. But when the Son of Man comes, will he find faith on the earth?"

He gave also this illustration to some who trusted in themselves as being righteous and despised others: "Two men went up to the Temple courts to pray. One was a Pharisee and the other was a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank thee that I am not like the rest of men, extortioners, cheats, adulterers, or even like this tax collector. I fast twice a week. I give tithes of all I get.' But the tax collector stood far off and would not even lift his eyes to heaven, but beat his breast, saying, 'God be merciful to me, the sinner!' I tell you this man went down to his house justified rather than the other. For every one who exalts himself will be humbled, and he who humbles himself will be exalted."

They were bringing to him babes for him to touch. The disciples on seeing this rebuked them. But Jesus called the children to him, saying, "Let the little children come to me, and do not hinder them; for of such is the kingdom of God.

Truly, I tell you, whoever does not receive the kingdom of God as a little child will not enter it."

One of the rulers asked him, "Good Teacher, what shall I do to inherit life eternal?" Jesus said to him, "Why do you call me good? No one is good except one — God. You know the commandments: Thou shalt not commit adultery, Thou shalt not commit murder, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother." He said, "All these I have kept from my boyhood up." On hearing that, Jesus said to him, "You lack still one thing. Sell all that you have and distribute to the poor and you will have treasure in heaven, and then come and follow me." But he, on hearing this, became deeply sorrowful, for he was very rich. Jesus looked at him and said, "With how much difficulty do those who have riches enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God!" Those who heard it said, "Then who can be saved?" He said, "The things that are impossible with men are possible with God." Peter said, "See, we have left our property and have followed you." He said to them, "I tell you truly there is no one who has left house or wife or brothers or parents or children for the sake of the kingdom of God who will not receive many times more in this world, and in the world to come life eternal."

Taking the twelve aside, he said to them, "We are going up to Jerusalem, and all the things written through the prophets will be fully done to the Son of Man. For he will be handed over to the Gentiles and he will be made sport of and insulted and spit upon, and they will scourge him and kill him, and on the third day he will rise." But they understood none of these things, and what he said was hidden from them. They did not grasp the meaning of his words.

As he approached Jericho, a blind man was sitting by the roadside begging. Hearing a crowd passing, he inquired what this was. They told him, "Jesus, the Nazarene, is passing by." Then he shouted, "Jesus, son of David, have pity on me!" Those who were in front rebuked him and told him to be still. But he kept crying out much louder, "Son of David, have pity

on me!" Jesus stopped and ordered the man to be led to him. When he had come up, Jesus asked him, "What do you want me to do for you?" He said, "Sir, I want my sight." Jesus said to him, "See. Your faith has healed you." Immediately he received sight and followed him, giving glory to God. All the people upon seeing this gave praise to God.

XIX

He entered and was passing through Jericho. In the city there was a man called Zacchæus, who was chief of the tax collectors and was rich. He was trying to see Jesus — what he was like; but he could not on account of the crowd, for he was short in stature. So running ahead he climbed up into a mulberry tree to see him, for he was going to pass that way. When Jesus came to the place, he looked up and said to him, "Zacchæus, make haste and come down; to-day I must stay at your house." He hurriedly descended and welcomed him joyfully. All who saw it grumbled, saying that Jesus was going in to stay with a sinner. Zacchæus stood and said to the Master, "See, the half of my property, Sir, I give to the poor, and if I have unjustly taken anything from any one, I will give him back fourfold." Jesus said to him, "To-day salvation has come to this house, since he also is a son of Abraham. For the Son of Man came to seek and to save the lost."

While they were listening to this, he added an illustration, because he was near to Jerusalem and they were thinking that the kingdom of heaven was going to appear immediately. He said, "A certain nobleman went into a far country to get for himself a kingdom and return. Calling his ten servants, he gave them each an equal sum of money [1] and said to them, 'Do business until I come.' But his citizens hated him and sent an embassy after him to say, 'We do not want this man to be king over us.' When he returned, having secured the royal power, he ordered those servants to whom he had given the silver to be called to him that he might know what each had gained in trading. The first came saying, 'Sir, your money has

[1] The unit of money mentioned here, in Greek a *mna*, was worth about twenty dollars.

gained tenfold.' He said, 'Well done, good servant, because you were faithful in the least you shall be ruler over ten cities.' Then came the second, saying, 'Your money, Sir, has made fivefold.' He said to this one, 'And you shall be over five cities.' Another one came, saying, 'Sir, here is your silver, which I kept laid away in a napkin. For I feared you, because you are an austere man; you take up what you did not lay down and you reap where you did not sow.' He said to him, 'Out of your own mouth I will judge you, you wicked servant. Did you know that I was an austere man, taking up what I did not lay down and reaping where I did not sow? Then why did you not put my silver into the bank, so that when I came I could have exacted it with interest?' Then to those who stood by he said, 'Take from him the silver and give it to him who has tenfold.' They said to him, 'Sir, he has tenfold.' 'I tell you,' he said, 'that to every one who has, shall be given, and from him who has not, even what he has shall be taken. But those enemies of mine, who did not want me to be king over them, bring here and slaughter them before me.'"

When he had said these things, he journeyed onward, going up toward Jerusalem. When they approached Bethphage and Bethany at the mount called the Olive Orchard, he sent two of his disciples, telling them, "Go into the village across there, and as you enter it you will find a colt tied upon which no man has ever sat. Loose it and lead it here. If any one asks you, 'Why are you loosing it?' say, 'The Master has need of it.'" Those who were sent went and found everything just as he had said to them. While they were loosing the colt, its owners said to them, "Why are you loosing the colt?" They said, "The Master has need of it." They led it to Jesus and threw their cloaks on the colt and mounted Jesus on it. As he advanced, some spread their cloaks in the road, and as he approached the descent of the Mount of Olives all the multitude of the disciples began to rejoice and praise God in a loud voice for all the miracles they had seen, saying: "Blessed be he who comes as king, in the name of the Lord! Peace in heaven and glory in the heights above!" Some of the Pharisees from the crowd said to him, "Teacher, rebuke your disciples." But

he said, "I tell you if these become silent, the stones will cry out."

As he drew near and looked at the city, he wept over it, saying, "If this day you also knew the things that make for peace! But now they are hidden from your eyes! For days will come when your enemies will throw up a palisade against you and encircle you and hem you in on every side and level you to the ground, and your children within you, and they will not leave one stone upon another in you, because you did not know the time when you were visited." Entering into the Temple courts he began and drove out the dealers, saying to them, "It is written, 'My house shall be a house of prayer,' but you have made it a den of robbers."

He was teaching every day in the Temple courts. But the high priests and the scribes were bent on destroying him, and so were the first citizens. But they could find no way to do it; for all the people hung upon him listening.

XX

On one of those days, as he was teaching the people in the Temple courts and proclaiming the good news, the high priests and the scribes came up with the elders and said to him, "Tell us by what authority you are doing these things or who it is that gave you this authority." He answered them, "I too will ask you a question and you must tell me: the baptism of John, was it from heaven or from men?" They conferred among themselves, saying, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' and if we say, 'From men,' all the people will stone us; for they are persuaded that John was a prophet." So they answered that they did not know where it came from. Jesus said to them, "Neither will I tell you by what authority I am doing these things."

He began and gave the people this illustration: "A man planted a vineyard and let it out to grape-growers and went abroad for a long time. At the proper season he sent to the grape-growers a servant for them to give him a part of the fruit of the vineyard. But the grape-growers beat him, and sent him away empty-handed. He afterwards sent another

servant. That one, too, they beat and insulted and sent away empty-handed. Then he sent a third. But this one, too, they wounded and threw out. The owner of the vineyard said, 'I will send my son, my beloved. Perhaps they will reverence him.' But when the grape-growers saw him, they conferred with one another and said, 'This is the heir. Let us kill him so that the inheritance may be ours.' So they threw him outside of the vineyard and killed him. What now will the owner of the vineyard do? He will come and destroy those grape-growers and will give the vineyard to others." When they heard this, they exclaimed, "May it never be!" He turned his eyes upon them and said, "What does this Scripture mean, 'The stone which the builders rejected — that one has become the corner stone'? Every one who falls upon that stone will be shattered, but whomever it falls on it will crush to pieces."

The scribes and the high priests were eager to lay hands on him at that very time, for they knew that he had aimed the illustration at them; but they were afraid of the people. So watching insidiously for an opportunity they sent spies, who pretended to be honest men, to seize upon anything he might say, so as to hand him over to the authorities and to the power of the Governor. They asked him, "Teacher, we know that you speak and teach correctly and that you do not regard personal influences, but you teach the way of God according to truth. Is it right for us to give tribute to Cæsar or not?" He saw through their cunning and said to them, "Show me a coin. Whose head and inscription does it have on it?" They said, "Cæsar's." He said to them, "Then pay to Cæsar what belongs to Cæsar and pay to God what belongs to God." They could not seize upon his words before the people, and in astonishment at his answer they were silent.

There came to him some of the Sadducees, who deny that there is any resurrection, and asked him, "Teacher, Moses wrote for us, 'If any one's married brother dies childless, that man must marry his brother's widow and raise up offspring for his brother.' Well, there were seven brothers. The first took a wife and died childless. The second and the third and the rest of the seven took her and died leaving no children. Finally

the woman also died. Now this woman — whose wife will she be at the resurrection? For she was wife to the seven." Jesus said to them, "The children of this world marry and are married, but those who are judged worthy to reach that world and the resurrection of the dead neither marry nor are married, neither can they die, for they are like angels and are children of God, since they are children of the resurrection. But that the dead rise Moses has made known in the passage regarding the Bush where he calls the Lord 'the God of Abraham and the God of Isaac and the God of Jacob.' He is not a God of dead men, but of living men. For all are alive to him." Some of the scribes answered him, "Teacher, you have spoken well." And they no longer dared to ask him anything.

He said to them, "How do they say that the Christ is the son of David? David himself says in the book of Psalms, 'The Lord said to my Lord, Sit at my right until I make your enemies your footstool.' So David calls him 'Lord'; how is he then his son?"

While all the people were listening, he said to the disciples, "Beware of the scribes, who like to walk in long robes and love salutations in the market-places and front seats in the synagogues and the best couches at dinners, who devour widows' houses and in pretense make long prayers. These will receive unusual condemnation."

XXI

Looking up, he saw those who were dropping their gifts into the contribution box, the rich people. But he saw a poor widow dropping in two mites, and he said, "Truly I tell you this widow, poor as she is, has dropped in more than all. For they all out of their abundance contributed to the gifts, but she out of her lack put in all that she had to live on."

As some were speaking about the Temple buildings, how they were decorated with beautiful stones and votive gifts, he said, "As to these things that you are looking at, there will come days in which there will not be left one stone upon another which will not be thrown down." They asked him, "Teacher, when will these things be? And what will be the

sign when they are about to happen?" He said, "Be on your guard against being misled. For many will come in my name, saying, 'I am he,' and, 'The time is at hand.' Do not follow them. And when you hear of wars and disorders, do not be terrified. For these things must take place first, but the end will not come immediately." Then he said to them, "Nation will rise against nation and kingdom against kingdom, and there will be great earthquakes in various places, and pestilences and famines and terrors and great portents from heaven. Before all these things they will lay their hands on you and persecute you, handing you over to the synagogues and into prisons, dragging you before kings and governors because of my name. It will turn out your opportunity for testimony. Settle it, then, in your hearts not to prepare beforehand to defend yourselves. For I will give you a mouth and wisdom which all your opponents will be unable to resist or reply to. You will be betrayed by parents and brothers and relatives and friends, and some of you will be put to death and you will be hated by all on account of my name. Yet not a hair of your head will perish. By your endurance you will win your lives.

"But when you see Jerusalem encircled by camps, then know that her desolation is near. Then those who are in Judæa are to flee to the mountains, and those in the midst of it are to depart, and those in the country places must not come into the city; for these are days of vengeance, that all the prophecies may be fulfilled. Alas for the women with child and the nursing mothers in those days! For there will be great distress on earth and wrath upon this people, and they will fall by the edge of the sword and will be taken as captives into all the nations. And Jerusalem will be trodden down by the Gentiles until the times of the Gentiles have gone by.

"There will be portents in the sun and in the moon and in the stars, and on earth distress of nations in perplexity at the roar of the sea and its surges, men fainting from fear and foreboding of what is coming upon mankind. For the powers of the heavens will be shaken. And then they will see the Son of Man coming on a cloud with power and great glory. When these things are beginning to happen, look up and lift up your

heads, for your liberation is drawing near." He gave them an illustration: "See the fig tree, and all the trees. When they put out leaves, you see for yourselves that summer is near. So, too, when you see these things happening, know that the kingdom of God is near. Truly, I tell you, this generation will not pass away before all takes place. Heaven and earth will pass away, but my words will not pass away. Take care that your hearts are not dull through overeating and drinking and the cares of life, so that that day may come on you unexpectedly like a trap. For it will come on all who dwell on the face of all the earth. Be watchful at every season in prayer that you may be able to escape all these things that will happen, and to stand before the Son of Man."

During the days he continued to teach in the Temple courts, but every night he went out and stayed on the mount called Olive Orchard. All the people came early every morning to him in the Temple courts to listen to him.

XXII

The Feast of Unleavened Bread, which is called the Passover, was approaching. The high priests and the scribes were intent upon finding some way to destroy Jesus; for they were afraid of the people. But Satan entered into Judas, called Iscariot, who was of the number of the twelve, and he went away and talked over with the high priests and officers how he could betray him. They were delighted and agreed to give him money. He promised, and was on the lookout for an opportunity to betray him to them when the crowd was not with him.

The day of unleavened bread came, when the Passover lamb must be sacrificed, and Jesus sent Peter and John, telling them, "Go and make ready the Passover for us so that we may eat it." They said to him, "Where do you wish us to make ready?" He said, "As you are entering the city a man will meet you carrying a pitcher of water. Follow him into the house that he enters and say to the master of the house, 'The Teacher says to you, Where is the dining room where I am to eat the Passover with my disciples?' And he will show you an upper room, large and furnished. There make ready." They went

away and found everything just as he had said, and they prepared the Passover. When the hour came, he reclined at table and the apostles with him. He said to them, "I have strongly desired to eat this Passover with you before I suffer. For, I tell you, I shall not eat it again until it is fulfilled in the kingdom of God." He took a cup and gave thanks and said, "Take this and share it among yourselves. For, I say to you, I shall not again drink of the fruit of the vine until the kingdom of God comes." Then he took a loaf and gave thanks and broke it and gave it to them, saying, "This is my body which is given for you. Do this in memory of me." He took the cup in the same manner after supper, saying, "This cup is the new covenant in my blood, which is shed for you. But, see, the hand of the traitor is with me on the table! The Son of Man is going, as it is appointed, but alas for that man by whom he is betrayed!" They began to question among themselves which of them it could be who was going to do this. There was also a dispute among them as to which of them should be regarded as superior. He said to them, "The kings of the Gentiles lord it over them, and those of them who exercise authority are called benefactors. But you are not to be so. The greatest among you is to be like the youngest and the leader like him who serves. For which is superior, he who reclines at table or he who serves? Is not he who reclines? But I am in the midst of you as the one who serves. You are those who have stood by me in my trials and I will assign to you, as my Father has assigned to me, a kingdom, that you may eat and drink at my table in my kingdom. You shall sit on thrones judging the twelve tribes of Israel. Simon, Simon, Satan has begged to be allowed to sift all of you like wheat. But I have prayed for thee that thy faith may not fail. And when you come back to yourself, strengthen your brothers." Peter said to him, "Master, I am ready to go with you to prison and to death." Jesus said, "I tell you, Peter, the cock will not crow to-day before you three times deny that you know me."

He said to them, "When I sent you out without purse or bag or shoes, did you lack for anything?" They said, "We lacked for nothing." He said to them, "But now whoever has

a purse must take it, and so with a bag, and he who has no sword must sell his cloak and buy one. For I tell you that the prophecy must be fulfilled in me — the prophecy, 'He was numbered among the lawless.' For what concerns me is coming to an end." They said, "Master, here are two swords." He said to them, "That is enough."

He went out and made his way, according to his custom, to the Mount of Olives, and the disciples followed him. When he came to the place, he said to them, "Pray not to enter into temptation." He parted from them about a stone's throw and kneeled down and prayed, "Father, if thou wilt, take away this cup from me. Yet not my will, but thine, be done." An angel from heaven appeared to him strengthening him. Being in agony, he prayed more earnestly, and his sweat became like great drops of blood falling upon the ground. Then he rose from prayer and came to the disciples and found them sleeping from sorrow. He said to them, "Why are you sleeping? Rise and pray that you may not enter into temptation."

While he was still speaking there came a crowd, and he who was called Judas, one of the twelve, was leading them. He came up to Jesus to kiss him. Jesus said to him, "Judas, is it with a kiss that you betray the Son of Man?" Those about Jesus, seeing what was going to happen, said, "Master, shall we strike with the sword?" One of them did strike the High Priest's servant and cut off his right ear. But Jesus said, "Let me at least do this," and he touched his ear and healed it. Jesus said to the high priests and officers of the Temple and elders who had come out against him, "You come out with swords and clubs, just as if after a robber. In the daytime while I was with you in the Temple courts you did not stretch out your hands to take me. But this is your hour and the power of darkness."

After arresting him they led him away and brought him into the house of the High Priest. Peter followed at a distance. They lighted a fire in the center of the court and seated themselves around it, and Peter seated himself in the midst of them. A maid saw him sitting near the light, and, looking hard at him, said, "This man was with him too." But he denied,

saying, "Woman, I do not know him." After a short space another — a man — saw him, and said, "You too are one of them." But Peter said, "Man, I am not." About an hour later, another man asserted positively, "Truly this man was with him too, for he is a Galilæan." But Peter said, "Man, I do not know what you are talking about." Immediately while he was speaking the cock crew, and the Master turned and looked at Peter, and Peter remembered the word of the Master, how he had said to him, "Before the cock crows to-day you will disown me three times." And he went out and wept bitterly.

The men who had arrested Jesus made sport of him, beating him, and, after blindfolding him, they asked him, "Prophesy who it is that struck you." Many other insulting words they said to him.

When daylight came, the eldership of the people assembled, both high priests and scribes, and they led him to their council, saying, "If you are the Christ, tell us." He said to them, "If I tell you, you will not believe. If I question you, you will not answer. But from this time the Son of Man will be seated at the powerful right hand of God." They all said, "You then are the Son of God?" He said to them, "I am what you say." They said, "Why do we need any more testimony? For we ourselves have heard it from his own mouth."

XXIII

Then the whole assemblage arose and led him to Pilate. They began accusing him, saying, "We have found this man corrupting our nation and opposing the payment of tribute to Cæsar and saying that he himself is Christ a king." Pilate asked him, "Are you the king of the Jews?" Jesus answered him, "I am." Pilate said to the high priests and the crowd, "I find nothing criminal in this man." But they were violent in saying, "He stirs up the people, teaching through the whole of Judæa. Starting in Galilee, he is now here." Pilate, on hearing of Galilee, asked if the man was a Galilæan, and when he learned that he was of Herod's jurisdiction he sent him to Herod, who was himself also in Jerusalem during those days.

Herod on seeing Jesus was much pleased because for a long time he had been anxious to see him on account of hearing about him, and he was hoping to see some miracle done by him. He questioned him with many words; but Jesus gave him no answer. The high priests and the scribes stood and vehemently accused him. Herod along with his soldiers treated him with contempt and after making sport of him and putting a gorgeous robe on him, sent him back to Pilate. So Herod and Pilate became friends with each other that day. Previously they had been at enmity.

Pilate called together the high priests and the rulers and the people and said to them, "You have brought before me this man as one who misguides the people, and yet I, in examining him before you, have found in this man not one criminal thing of all that you charge against him. No more has Herod; for he has sent him back to us. See, nothing deserving of death has been done by him. So I will scourge him and release him." But the whole crowd cried out together, "Put him out of the way and free Barabbas for us!" (Barabbas, on account of a riot that had occurred in the city and for murder, had been thrown into prison.) Again Pilate spoke to them, wishing to release Jesus. But they shouted, "Crucify him, crucify him!" For the third time he said to them, "What wrong has he done? I have found nothing criminal in him. I will therefore scourge him and let him go." But they insisted with loud voices asking to have him crucified, and their voices prevailed. So Pilate gave sentence that what they asked should be done. He freed the man who for riot and murder had been thrown into prison — the man they asked for; but Jesus he handed over to their will.

As they led him away, they took hold of Simon, a Cyrenian coming from the country, and laid on him the cross to bear behind Jesus. There followed him a great crowd of people and of women who were beating their breasts and bewailing him. Jesus turned and said to them, "Daughters of Jerusalem, do not weep for me; but weep for yourselves and for your children. For days are coming in which they will say, 'Blessed are the barren and the wombs that never bore and the breasts that

never nursed a babe!' Then they will begin and say to the mountains, 'Fall on us!' and to the hills, 'Hide us!' For if they do these things in the green tree, what will happen in the dry?"

There were also two others, criminals, led with him to be put to death.

When they came to the place called Skull, there they crucified him and the criminals, one on his right and one on his left. Jesus said, "Father, forgive them; for they know not what they do." They divided his clothes by casting lots. The people stood looking on. The rulers scoffed at him, saying, "He saved others; let him save himself, if he is the Christ of God, the Chosen." The soldiers made sport of him, coming up and offering him sour wine and saying, "If you are the King of the Jews, save yourself!" There was a writing over him,

THIS IS THE KING OF THE JEWS

One of the criminals who were crucified insulted him, "Are you not the Christ? Save yourself and us." But the other rebuked him and said, "Have you no fear of God, since you are under the same sentence? And we are here justly, for we are receiving our due for our deeds. But this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." Jesus said to him, "I tell you truly to-day you will be with me in Paradise."

It was now about noon, and darkness came over all the land until three, the sun being eclipsed. And the curtain in the Temple was torn in the middle. Then Jesus said in a loud voice, "Father, into thy hands I commit my spirit." After saying this, he breathed his last. When the Centurion saw what had happened, he gave glory to God, saying, "Certainly this was an upright man!" And all the crowds that had stood by looking on the scene, after seeing what happened, turned away beating their breasts. All his acquaintances and the women who had followed him from Galilee were standing at a distance looking on.

There was a man named Joseph, a member of the Council, a good and upright man who had not participated in their

plan and action. He was of Arimathæa, a city of the Judæans, and was looking for the kingdom of God. This man went to Pilate and asked for the body of Jesus. He took it down and wrapped it in fine linen and laid him in a tomb cut in the rock where no one was yet lying. It was the day of Preparation and the Sabbath was about to begin. The women who had come with Jesus from Galilee followed along and saw the tomb and how his body was laid, and they went back and prepared perfumes and ointments. On the Sabbath they abstained from work according to the commandment.

XXIV

But on the first day of the week at early dawn they came to the tomb, bringing the perfumes which they had prepared. They found the stone rolled away from the tomb, and on entering they did not find the body of the Lord Jesus. While they were at a loss about this, suddenly two men in glittering robes stood beside them. They were frightened and bowed their faces to the ground, but the men said to them, "Why are you looking for the living among the dead? He is not here, but has risen. Remember how he told you while he was still in Galilee that the Son of Man must be betrayed into the hands of sinful men and be crucified and rise on the third day." Then they remembered his words and turned back from the tomb and told all this to the eleven and all the rest. It was Mary Magdalene and Joanna and Mary the mother of James. The other women with them also told these things to the apostles. But these reports seemed in their eyes like idle talk. They did not believe the women. But Peter rose and ran to the tomb and stooping down he saw nothing but the linen cloths, and he went away to his place wondering at what had happened.

On that day two of them were going to a village named Emmaus, seven miles distant from Jerusalem, and they were talking to each other about all these occurrences. It happened as they talked and discussed that Jesus himself drew near and walked along with them. But their eyes were restrained from recognizing him. He said to them, "What are these matters that you are debating with each other as you walk?" They

stood still with sad faces. One of them, named Cleopas, said to him, "Are you a stranger living alone in Jerusalem and do you not know the things that have happened there in recent days?" He said to them, "What things?" They said to him, "The things about Jesus the Nazarene, who was a prophet powerful in deed and word before God and all the people — how our high priests and leading men handed him over to be condemned to death and crucified him. But we were hoping that he was the one who was to redeem Israel. But now, however, the third day is passing since these things took place. Yet some women from our company amazed us. They went at dawn to the tomb and did not find his body, but came back saying that they had seen a vision of angels who said that he was alive. Some of our company went out to the tomb and found things as the women had said, but they did not see him." Jesus said to them, "O men lacking insight and slow in heart to believe all that the prophets spoke! Did not the Christ have to suffer these things and enter into his glory?" Then, beginning with Moses and all the prophets, he interpreted to them in all the Scriptures the things about himself. They drew near to the village where they were going and he acted as if he were going on. But they urged him, saying, "Stay with us, for it is toward evening and the sun is already low." So he went in to stay with them. As he reclined at table with them, he took the bread and blessed it and broke it and gave it to them. And their eyes were opened and they recognized him; but he vanished from their sight. They said to each other, "Were not our hearts burning within us when he was talking to us on the road and was explaining the Scriptures to us?"

Then, rising that very hour, they returned to Jerusalem and found the eleven and their associates assembled and saying, "Really the Lord has risen and he has appeared to Simon." They then narrated what had happened on the road and how they knew him by his breaking the bread.

While they were talking of these things, Jesus himself stood in the midst of them and said to them, "Peace be with you!" They were terrified and much alarmed, and thought that they were seeing a spirit. But he said to them, "Why are you

troubled? And why do doubts arise in your hearts? See my hands and my feet — that it is I myself. Feel me and see, for a spirit does not have flesh and bones as you see me having." Saying this, he showed them his hands and his feet. While they still were doubting for joy and wondering, he said to them, "Have you anything here to eat?" They gave him a piece of broiled fish, and he took it and ate before them. He said to them, "This is what I said to you while I was still with you, that all the things written in the Law of Moses and in the Prophets and Psalms about me must be fulfilled." Then he opened their minds to understand the Scriptures, and he said to them, "Thus it is written that the Christ is to suffer and rise from the dead on the third day, and in his name change of heart for forgiveness of sins is to be proclaimed to all the nations, beginning at Jerusalem. You are witnesses of these things. And, see, I am sending upon you the promise of my Father. But you are to stay in the city until you are clothed with power from on high."

He led them out as far as Bethany and lifted up his hands and blessed them. While he was blessing them he parted from them and was carried up into heaven. They bowed down before him and returned to Jerusalem with great joy, and were constantly in the Temple courts blessing God.

THE GOOD NEWS TOLD BY JOHN

I

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and apart from him not one thing came into being that has come into being. In him was Life, and the Life was the Light of men. And the Light shone in the darkness, but the darkness did not understand it.

There came a man, sent from God. His name was John. He came for testimony, to testify about the Light, that all might believe through him. He was not the Light, but he came to testify about the Light. The true Light, which enlightens every man, was coming into the world. He was in the world, and the world had come into being through him, yet the world did not know him. He came to his own things, but his own men did not receive him. All who received him — to them he gave power to become children of God, to those who believe in his name, who were born not of blood nor of the will of flesh nor of the will of man, but of God.

The Word became flesh and tented among us, and we looked upon his glory, glory as of an only son from a father, full of grace and truth.

John bore witness to him and cried, "This was he of whom I said, 'He who comes after me has become before me, for he was before me.'" For of his fullness we all have received, and grace for grace. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; God the only Son, who is in the bosom of the Father, he has interpreted him.

This is the testimony of John when the Jews of Jerusalem sent to him priests and Levites to ask him, "Who are you?" He confessed and did not deny, but confessed, "I am not the Christ." They asked him, "What then? Are you Elijah?" He

said, "I am not." "Are you the prophet?" He answered, "No." They said then, "Who are you? Let us have an answer to give to those who sent us. What do you say about yourself?" He said, "I am 'the voice of one crying in the wilderness, Make straight the way of the Lord,' as Isaiah the prophet said." The men had been sent from the Pharisees. They asked him, "Why then do you baptize, if you are not the Christ nor Elijah nor the prophet?" John answered them, "I baptize with water. In the midst of you stands one whom you do not know — the One who is coming after me — for whom I am not worthy to loosen the strap of his sandal." This happened in Bethany beyond the Jordan, where John was baptizing.

The next day John saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world! This is he of whom I said, 'After me comes a man who has become before me, for he was before me.' I did not know him, but I knew that he was to be shown to Israel. For that reason I came baptizing with water." John bore witness, "I saw the Spirit descending like a dove from heaven and it remained on him. I did not know him, but he who sent me to baptize with water — he said to me, 'He on whom you see the Spirit descending and remaining, that is he who baptizes with the Holy Spirit.' And I saw it and have borne witness that this is the Son of God."

Again on the next day John was standing with two of his disciples, and, looking at Jesus as he walked, he said, "Behold, the Lamb of God!" The two disciples heard him say this and they followed Jesus. Jesus turned and looked at them as they followed, and said to them, "What do you wish?" They said to him, "Rabbi (which means, when translated, Teacher), where are you staying?" He said to them, "Come and see." So they came and saw where he was staying, and stayed with him that day. It was then about four in the afternoon.

Andrew, the brother of Simon Peter, was one of the two that heard about Jesus from John and followed him. He found first his own brother Simon and said to him, "We have found the Messiah (which means, when translated, the Christ)!" He

led him to Jesus. Looking at him, Jesus said, "You are Simon, the son of John. You shall be called Cephas" (which is in Greek, Peter, that is, Rock).

On the next day Jesus decided to go away to Galilee, and he found Philip and said to him, "Follow me." Philip was of Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found him of whom Moses wrote in the Law and of whom the prophets wrote — Jesus the son of Joseph, from Nazareth." Nathanael said to him, "From Nazareth can there be anything good?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said, "See, here is a true Israelite in whom there is no deceit." Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God; you are the King of Israel!" Jesus answered him, "Because I said to you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than this." He added, "Truly, truly, I tell you you will see heaven opened and the angels of God ascending and descending upon the Son of Man."

II

On the third day a wedding took place in Cana of Galilee, and the mother of Jesus was there. Jesus also was invited, with his disciples, to the wedding. When the wine ran short, Jesus' mother said to him, "They have no wine." Jesus said to her, "What have you to do with my work, woman? My hour has not yet come." His mother said to the servants, "Whatever he tells you, do it." There were standing there six stone water jars in accordance with the Jewish custom of purification, holding about twenty or thirty gallons apiece. Jesus said to them, "Fill the jars with water." They filled them to the brim. Then he said to them, "Dip out now and carry it to the Master of the feast." They carried it, and when the Master of the feast tasted the water that had become wine, not knowing where it came from — though the servants who had dipped out the water knew — he called to the bridegroom and said to

him, "Every man sets on first the fine wine, and when they have drunk freely he sets on the poorer. You have kept the fine wine till now." This beginning of signs Jesus did in Cana in Galilee and displayed his glory, and his disciples believed in him.

After this Jesus went down to Capernaum, he and his mother and his brothers and his disciples, and there they stayed a few days.

The Passover of the Jews was near, and Jesus went up to Jerusalem. Finding in the Temple courts the sellers of cattle and sheep and doves and the money-changers sitting there, he made a whip of cords and drove them all from the courts — all the sheep and the cattle, — and he poured out the small coins of the money-changers and overturned their tables. He said to those who were selling doves, "Take these things out. Do not make my Father's house a house of trade." His disciples remembered that it was written, "Zeal for thy house will devour me." The Jews said to him, "What sign do you show us, since you act in this way?" Jesus answered them, "Demolish this Temple and in three days I will raise it again." The Jews said, "It took forty-six years to build this Temple, and will you raise it in three days?" But he was speaking of the temple of his body. So when he arose from the dead his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

When he was in Jerusalem at the Feast of the Passover, many believed in his name, seeing his signs that he did, but Jesus did not trust himself to them because he knew all men and had no need for any one to inform him about man, for he knew what was in man.

III

There was a man of the Pharisees, Nicodemus by name, a ruler of the Jews. This man came to Jesus one night and said to him, "Rabbi, we know that you have come from God as a teacher; for no one can do these signs that you are doing unless God is with him." Jesus answered, "Truly, truly, I tell you,

unless a man is born from above he cannot see the kingdom of God." Nicodemus said to him, "How can a man be born when he is old? Can he enter into his mother's womb a second time and be born?" Jesus answered, "Truly, truly, I tell you, unless a man is born of water and the Spirit he cannot enter into the kingdom of God. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not wonder that I said, 'You must be born from above.' The wind blows where it will, and you hear the sound of it, but you do not know whence it comes or whither it goes. So is every one who is born of the Spirit." Nicodemus answered him, "How can these things be?" Jesus answered him, "You are the teacher of Israel, and do you not know these things? Truly, truly, I tell you, we are speaking of what we know, and we are witnessing to what we have seen, and you do not accept our testimony. If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? No one has ascended into heaven but he who descended from heaven — the Son of Man. As Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, that every one who believes in him may have life eternal."

For God so loved the world that he gave his only Son that every one who believes in him may not perish, but have life eternal. For God did not send his Son into the world to judge the world, but that the world might be saved through him. He who believes in him is not condemned. He who does not believe has been already condemned, because he has not believed in the name of the only Son of God. This is the condemnation, that Light has come into the world and men have loved darkness rather than Light, because their deeds were wicked. Every one who is doing base things hates the Light and does not come to the Light, that his deeds may not be reproved. But he who is doing the truth comes to the Light, that it may be plainly shown that his deeds have been done in union with God.

After this Jesus and his disciples came into the land of Judæa and there he spent some time with them and baptized. John also was baptizing in Ænon near Salim, because there

was abundant water there. People were constantly coming and being baptized. For John had not yet been thrown into prison. There arose a dispute between the disciples of John and a Jew about purification. They came to John and said to him, "Rabbi, the man who was with you across the Jordan to whom you bore testimony — see, he is baptizing and all are coming to him." John answered, "A man can assume nothing unless it has been given him from heaven. You yourselves are witnesses that I said, 'I am not the Christ, but I have been sent before him.' He who has the bride is the bridegroom. But the friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. So this joy of mine is complete. He must increase, but I must decrease."

He who comes from above is above all. He who is of the earth is of the earth and he speaks of the earth. He who comes from heaven is above all. What he has seen and heard, that he testifies to, yet no one accepts his testimony. He who accepts his testimony has set his seal that God is true. He whom God has sent speaks the word of God, for he does not give him the Spirit by measure. The Father loves the Son and has placed all things in his hand. He who believes in the Son has life eternal. He who disbelieves in the Son will not see life, but the wrath of God abides upon him.

IV

When the Master knew that the Pharisees had heard that he was making and baptizing more disciples than John — though Jesus himself was not baptizing, but his disciples — he left Judæa and went back again to Galilee. He had to pass through Samaria. He came to a city of Samaria called Sychar, near the piece of land that Jacob gave to his son Joseph. Jacob's well was there. Jesus, weary from his journey, sat just as he was on the well. It was about noon. There came a woman of Samaria to draw water. Jesus said to her, "Give me a drink." For his disciples had gone away into the city to buy food. The Samaritan woman said to him, "How do you, a Jew, ask a drink from me, a Samaritan woman?" For Jews do not associate with Samaritans. Jesus answered her, "If you knew the gift of

God and who it is that is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." She said to him, "Sir, you have nothing to draw with and the well is deep. Where do you get the living water from? Are you greater than our father Jacob, who gave us the well and drank of it, himself and his sons and his flocks?" Jesus answered her, "Every one who drinks of this water will thirst again. But whoever drinks of the water that I will give him will never thirst, but the water that I will give him will become in him a well of water, flowing out into life eternal." The woman said to him, "Give me this water, so that I may not thirst nor come all the way here to draw." He said to her, "Go call your husband and come back here." The woman answered, "I have no husband." Jesus said to her, "You say rightly that you have no husband. Five husbands you have had, and now the man you have is not your husband. You have told the truth about that." The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain, but you say that in Jerusalem is the proper place to worship." Jesus said to her, "Believe me, woman, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming — yes, is now here — when the true worshipers will worship the Father in spirit and in truth. For the Father seeks for such worshipers. God is spirit, and those who worship him must worship in spirit and in truth." The woman said to him, "I know that Messiah is coming, who is called Christ. When he comes he will tell us all things." Jesus said to her, "I am he, I who am talking to you."

Upon this came his disciples, and they wondered that he was talking with a woman. But no one said, "What do you want?" or, "Why are you talking with her?" The woman left her pitcher and went away into the city and said to the people, "Come, see a man who has told me all that I ever did. Is not this the Christ?" They came out of the city and were on the way to him. In the meantime his disciples begged him, "Rabbi, eat something." He said to them, "I have food to eat

that you do not know of." The disciples said to one another, "Can it be that any one has brought him something to eat?" Jesus said to them, "My food is to do the will of him who sent me, and to complete his work. Do you not say that there are still four months and then comes harvest? Why, lift up your eyes, I tell you, and look on the fields, for they are white for harvest! Already the reaper is gaining wages and is gathering a harvest for life eternal, that the sower and the reaper may rejoice together. Here the saying is true, that 'One is sower and another is reaper.' I have sent you to reap what you have not labored for. Others have labored and you have entered into their labor."

From that city many of the Samaritans believed in him on account of the woman's testimony, "He told me all that I ever did." When the Samaritans came out to him, they begged him to stay with them, and he stayed there two days. Many more believed on account of his own words, and they said to the woman, "We no longer believe because of what you said, for we ourselves have heard him and we know that this is truly the Savior of the World."

After the two days he went from there into Galilee. For Jesus himself testified that a prophet has no honor in his native place. So when he came into Galilee, the Galilæans welcomed him because they had seen what he did in Jerusalem at the feast. For they, too, had gone to the feast.

He came again to Cana in Galilee where he had made the water wine. A certain royal officer was there whose son was sick in Capernaum. This man heard that Jesus had come from Judæa to Galilee, and he came to him and begged him to come down and heal his son, for he was at the point of death. Jesus said to him, "Unless you see signs and wonders you will not believe." The officer said to him, "Sir, come down before my child dies." Jesus said to him, "Go. Your son is living." The man believed the word that Jesus spoke to him, and went. Even while he was going down, his servants met him with the word that his son was living. He inquired of them the hour when he was better. They said to him, "Yesterday at one o'clock the fever left him." So the father knew that it was at

that hour at which Jesus had said to him, "Your son is living," and he believed, himself and his whole household. This is the second time that Jesus did a sign just after coming from Judæa to Galilee.

V

After this there was a feast of the Jews and Jesus went up to Jerusalem. There is in Jerusalem near the Sheep Gate a pool which is called in Hebrew Bethesda.[1] Around it are five colonnades. In these lay a multitude of invalids — blind, lame, withered. There was a man there who had had an infirmity thirty-eight years. Jesus saw this man lying there and perceiving that he had been there a long time, he said to him, "Do you want to get well?" The sick man answered him, "I have no man to put me into the pool when the water is troubled. While I am coming, some other man gets down before me." Jesus said to him, "Rise, take up your pallet and walk." At once the man became well and took up his pallet and began walking. That day was the Sabbath. The Jews said to the man who had been cured, "It is the Sabbath, and it is not proper for you to carry your pallet." But he answered them, "He who made me well — he told me, 'Take up your pallet and walk.'" They asked him, "Who is the man that told you, 'Take it up and walk'?" The cured man did not know who it was. For Jesus had taken himself away, a crowd being in that place. Afterwards Jesus found him in the Temple court and said to him, "See, you have become well. Sin no more, for something worse might happen to you." The man went away and told the Jews that Jesus was the man who had made him well. On this account the Jews persecuted Jesus because he did such things on the Sabbath. He answered them, "My Father has been working until now, and I am working." On this account the Jews sought the more to kill him, because he not only kept breaking the Sabbath, but even spoke of God as his own Father, making himself equal with God.

[1] The name means House of Mercy and the popular belief was that at times an angel came down and troubled the water, and that whoever then first stepped in was cured.

Jesus said to them, "Truly, truly, I tell you, the Son can do nothing of himself; he does only what he sees the Father doing; whatever things he does, those the Son does likewise. For the Father loves the Son and shows him what he is doing, and he will show him greater works than these that you may wonder. For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. Neither does the Father judge any one, but he has committed all judgment to the Son, that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent him. Truly, truly, I tell you, he who hears my word and believes him who sent me has life eternal and does not come into condemnation, but has passed over from death into life. Truly, truly, I tell you that the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. For as the Father has life in himself, so also he has granted to the Son to have life in himself. He has given him authority to do judgment, because he is Son of Man. Do not wonder at this, because the hour is coming in which all who are in the tombs will hear his voice and will come forth — those who have done good to a resurrection of life and those who have done evil to a resurrection of condemnation.

"I cannot of myself do anything. As I hear I judge and my judgment is just, because I do not seek my own will, but the will of him who sent me. If I testify regarding myself, my testimony is not true. There is another who testifies regarding me and I know that the testimony that he bears regarding me is true. You sent to John and he testified to the truth, still I do not obtain my testimony from a man, but I say this that you may be saved. He was the burning and shining light and you were willing to rejoice for an hour in his light. But I have testimony greater than John's. For the works which the Father has granted to me to accomplish — the very works that I do — witness for me that the Father has sent me. The Father who sent me — he has witnessed regarding me. You have neither heard his voice nor seen his form, and you have not his word abiding in you; because you do not believe

him whom he has sent. You search the Scriptures because you think that you have in them life eternal, and it is they that testify of me, and yet you will not come to me to have life. I do not accept honor from men, but I know that you have not the love of God within you. I have come in the name of my Father and you do not accept me. If another comes in his own name, you will accept him. How can you believe, you who accept honor from one another and do not seek honor from the only God? Do not think that I will accuse you to the Father. You have an accuser, Moses in whom you trust. If you believed Moses, you would believe me, for he wrote about me. But if you do not believe his writings, how will you believe my words?"

VI

After this Jesus went away beyond the Lake of Galilee (the Lake of Tiberias). A great crowd was following him because they saw the signs that he was doing upon those who had infirmities. Jesus had gone up on the mountain and there he was sitting with his disciples. It was near the time for the Passover, the feast of the Jews. He lifted up his eyes and saw that a great crowd was coming to him, and he said to Philip, "Where shall we buy bread for these to eat?" This he said to test him, for he himself knew what he was going to do. Philip answered him, "Two hundred shillings' worth of bread would not be enough for them each to have a little piece." One of his disciples, Andrew, Simon Peter's brother, said to him, "There is a boy here who has five barley loaves and two fishes. But what are these for so many?" Jesus said, "Make the people recline on the ground." There was much grass in the place. So the men, about five thousand in number, reclined on the ground. Jesus took the loaves and gave thanks and divided them to those who were reclining, and in the same way the fishes, as much as they wanted. When they were satisfied, he said to his disciples, "Gather up the broken pieces that have been left over, so that nothing may be wasted." They gathered them and filled twelve baskets with the fragments of the five barley loaves, which were left over by those who had eaten.

Then the people, seeing the sign that he had done, said, "This is truly the prophet who was to come into the world!" Jesus, perceiving that they were about to come and take him by force to make him king, withdrew again up the mountain by himself alone.

When evening came, his disciples went down to the lake and got into a boat and started across toward Capernaum. It had already grown dark, and Jesus had not yet come to them. The lake was getting rough, as a strong wind was blowing. When they had rowed three or four miles, they saw Jesus walking on the lake and getting near the boat, and they were frightened. But he said to them, "It is I; never fear." Then they were willing to take him into the boat, and at once the boat came to the land they were making for.

On the next day the crowd that was standing on the other side of the lake saw that there had been no boat there but the one, and that Jesus had not got into the boat with his disciples, but that his disciples had gone away by themselves (yet boats did come from Tiberias near to the place where they had eaten bread after the Master had given thanks) — when the crowd saw that Jesus was not there nor his disciples either, they got into those boats and came to Capernaum looking for Jesus. When they found him across the lake, they said to him, "Rabbi, when did you get here?" Jesus answered them, "Truly, truly, I tell you, you are looking for me not because you saw signs, but because you ate of the loaves and had your fill. Do not work for the food that perishes, but for the food that endures to life eternal, which the Son of Man will give you. For him God the Father has sealed." They said to him, "What are we to do to work the works of God?" Jesus answered them, "This is the work of God, to believe in him whom he has sent." They said to him, "What sign are you doing for us to see and believe in you? What are you working? Our fathers ate the manna in the desert as it is written, 'He gave them bread from heaven to eat.'" Jesus said to them, "Truly, truly, I tell you Moses did not give you the bread from heaven, but my Father is giving you the true bread from heaven. For the bread of God is he who came down from heaven and gives his

life for the world." They said to him, "Sir, always give us this bread." Jesus said to them, "I am the bread of life. He who comes to me will never hunger, and he who believes in me will never thirst. But, I tell you, you have seen me and do not believe. All that the Father gives me will come to me, and him who comes to me I will not cast away; for I came down from heaven not to do my will, but the will of him who sent me; and this is the will of him who sent me, that of the whole that he has given me I should lose nothing, but should raise all up on the last day. For this is the will of my Father, that every one who looks upon the Son and believes in him shall have life eternal, and I will raise him up on the last day."

The Jews were muttering to each other about him because he said, "I am the bread that came down from heaven," and they were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does he say now, 'I have come down from heaven'?" Jesus answered them, "Do not be muttering with one another. No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. It is written in the prophets, 'They will all be taught by God.' Every one who has heard from the Father and has learned comes to me. Not that any one has seen the Father but he who is from God — he has seen the Father. Truly, truly, I tell you, he who believes has life eternal. I am the bread of life. Your fathers ate the manna in the desert and they died. This is the bread that comes down from heaven so that any one may eat of it and not die. I am the living bread that comes down from heaven. If any one eats of this bread, he will live forever. And the bread that I will give is my flesh: I will give it for the life of the world."

The Jews disputed angrily with one another, saying, "How can this man give us his flesh to eat?" Jesus said to them, "Truly, truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood you have no life in you. He who eats my flesh and drinks my blood has life eternal, and I will raise him up on the last day. For my flesh is true food and my blood is true drink. He who eats my flesh and drinks my blood abides in me and I abide in him. As the living Father sent me

and I am living because of the Father, so he who eats me — he will live because of me. This is the bread that came down from heaven, not such as your fathers ate and died. He who eats this bread will live forever." These things he said while teaching in a synagogue in Capernaum.

Many of his disciples, after hearing him, said, "This is a hard doctrine. Who can listen to it?" Jesus, knowing in his own mind that his disciples were muttering about this, said to them, "Does this make you stumble? What if you behold the Son of Man ascending where he was before? The spirit is what gives life; the flesh is of no account. The words that I have spoken to you are spirit and are life. But there are some of you who do not believe." For Jesus knew from the beginning who they were that did not believe, and who it was that would betray him. He said, "For this reason I have told you that no one can come to me unless it has been granted to him from the Father."

After that many of the disciples drew back from him and no longer went about with him. Jesus said to the twelve, "Will you also go away?" Simon Peter answered him, "Sir, to whom shall we go? You have the words of life eternal, and we are persuaded and know that you are the Holy One of God." Jesus answered them, "Did I not choose you twelve? Yet one of you is a devil!" He was speaking of Judas, the son of Simon Iscariot. For he was going to betray him, though he was one of the twelve.

VII

After this Jesus went about in Galilee; for he would not go about in Judæa because the Jews were trying to kill him. The Jewish Feast of Tabernacles was near. His brothers said to him, "Leave this region and go into Judæa so that your disciples may see the works that you are doing. For no one does anything in secret while desiring to be known publicly. If you are doing these things, show yourself to the world." For neither did his brothers believe in him. Jesus said to them, "My time has not yet come. Any time suits you. The world cannot hate you, but it hates me, because I testify about it

that its ways are wicked. Go on up to the feast yourselves; I am not going up yet to this feast, for my time has not fully come." After saying this to them he stayed in Galilee.

After his brothers had gone up to the feast, Jesus himself went up, not openly, but somewhat privately. The Jews were looking for him at the feast and were saying, "Where is that man?" A low murmur of debate about him ran through the crowds. Some were saying, "He is good." Others were saying, "No, he misleads the crowd." Nobody, however, was talking openly about him for fear of the Jews.

About the middle of the feast Jesus went up into the Temple courts and began teaching. The Jews were astonished and said, "How does this man know books when he has never been educated?" Jesus answered them, "If any one wills to do his will, he will know about the teaching, whether it is from God or I am speaking out of my own mind. One who speaks out of his own mind is seeking his own glory. He who seeks the glory of him who sent him — he is true, and wickedness is not in him. Did not Moses give you the Law? Yet no one of you keeps the Law. Why are you trying to kill me?" The crowd answered, "You have a demon. Who is trying to kill you?" Jesus answered them, "I did one good work and you all wonder about it. Moses gave you circumcision — not that it is from Moses, but from our fathers — and on the Sabbath you circumcise a person. If a person receives circumcision on the Sabbath, so that the Law of Moses may not be broken, are you bitter against me because I have made a man well on the Sabbath? Do not judge by appearances, but judge fair judgment."

Some of the Jerusalem people were saying, "Is not this the man they are trying to kill? See, he is talking freely and they say nothing to him. It cannot be that the rulers know for truth that this is the Christ? But we know where this man comes from. The Christ, when he comes — no one will know where he comes from." Jesus, while teaching in the Temple courts, cried out loudly, "You know me and you know where I come from. I have not come of myself, but he is true who sent me. You do not know him, but I know him, for I

am from him and he sent me." They tried to arrest him, but no one laid a hand on him, for his hour had not yet come.

From the crowd many believed in him and said, "The Christ, when he comes, will not do more signs than this man does, will he?" The Pharisees heard the murmur of debate about him in the crowd, and the high priests and the Pharisees sent officers to arrest him. Jesus said, "A little while longer I am with you and then I am going to him who sent me. You will look for me and will not find me, and where I am you cannot come." The Jews said to one another, "Where is this man going that we shall not find him? Will he go to the Jews who are scattered among the Greeks and teach the Greeks? What does this assertion mean, 'You will look for me and will not find me, and where I am you cannot come'?"

On the last day, the great day, of the feast Jesus stood and cried out, "If any man thirsts, let him come to me and drink. He who believes in me, as the Scripture has said, rivers of living water will flow from within him." This he said referring to the Spirit which those who had believed in him were soon to receive. For as yet there was no Spirit, because Jesus had not yet been glorified. Some from the crowd, on hearing these words, said, "This man is truly the prophet." Others said, "This is the Christ." Others said, "The Christ is not coming out of Galilee, is he? Does not the Scripture say that the Christ comes of the descendants of David, and from Bethlehem, the village where David was?" A division arose in the crowd over him. Some of them wanted to arrest him, but no one laid hands on him.

The officers came to the high priests and Pharisees, and they said to them, "Why did you not bring him?" The officers answered, "Never any man spoke as this man speaks." The Pharisees answered them, "Have you also been deluded? Can it be that any one of the rulers or Pharisees has believed in him? But this crowd who do not know the Law are cursed." Nicodemus said to them — he who came to Jesus before — being himself one of them, "Does our Law condemn any man without first hearing from him and learning what he is doing?"

They answered him, "Can it be that you too are from Galilee? Examine and see that from Galilee no prophet arises."

[[1] They went each to his home, but Jesus went to the Mount of Olives.

VIII

EARLY in the morning he came again to the Temple courts and all the people came to him and he sat down and taught them. The scribes and the Pharisees led in a woman taken in adultery and making her stand in the midst, they said to him, "Teacher, this woman was taken in the very act of adultery. In the Law Moses commanded to stone such. What do you say?" This they said, testing him, to have something to accuse him of. But Jesus stooped over and wrote with his finger on the ground. As they kept on questioning him, he lifted himself up and said to them, "Let the sinless one among you be the first to throw a stone at her," and again he stooped over and went on writing on the ground. After hearing that, they passed out one by one, beginning with the older men, and he was left alone and the woman there in the center. Jesus raised himself up and said to her, "Woman, where are they? Has no one sentenced you?" She said, "No one, Sir." Jesus said, "Neither do I sentence you. Go. From now on sin no more."]

Again Jesus spoke to them, saying, "I am the light of the world. He who follows me will not walk in darkness, but will have the light of life." The Pharisees said to him, "You are bearing witness to yourself; your witness is not true." Jesus answered them, "Even if I witness to myself, my witness is true, for I know where I came from and where I am going. You do not know where I came from or where I am going. You judge according to the flesh, I judge no one. Even if I

[1] The bracketed passage is lacking in most of the ancient manuscripts. Plainly it does not belong in this place or indeed anywhere in John. Perhaps some one had it on a loose leaf between the pages of his copy of John and then some copyist found it here and copied it in. In spite of our ignorance as to its origin, few will find it possible to doubt the truth of this priceless fragment.

judge, my judgment is true, for I am not alone, but when I judge he who sent me is with me. In your law it is written that the evidence of two persons is true. I am giving witness to myself and the Father who sent me witnesses to me." They said to him, "Where is your Father?" Jesus answered, "You know neither me nor my Father. If you knew me, you would know my Father also." These words he spoke in the Treasury, while teaching in the Temple courts, and no one arrested him because his hour had not yet come.

He said again to them, "I am going away and you will search for me and will die in your sin. Where I am going you cannot come." The Jews said, "Will he kill himself, and so says, 'Where I am going you cannot come'?" He said to them, "You are from below; I am from above. You are of this world; I am not of this world. Therefore I said to you that you will die in your sins. Unless you believe that I am he, you will die in your sins." They said to him, "Who are you?" Jesus said to them, "Exactly what I have been telling you. I have many things to say about you and to judge. But he who sent me is true, and what I have heard from him I speak in the world." They did not perceive that he was speaking to them of the Father. Jesus said, "When you have lifted up the Son of Man, then you will know that I am he, and that of myself I do nothing, but as the Father taught me, so I speak. He who sent me is with me. He has not left me alone, because I always do what is pleasing to him."

While he was speaking these things, many believed in him. Jesus said to the Jews that had believed him, "If you continue in my word, you are truly my disciples, and you will know the truth and the truth will make you free." They answered him, "We are descendants of Abraham and have never been in slavery to any man. How do you say, 'You will become free'?" Jesus answered them, "Truly, truly, I tell you, every one who practices sin is the slave of sin. The slave does not stay in the house forever; the Son stays forever. So if the Son frees you, you will be really free. I know that you are descendants of Abraham; but you are trying to kill me, because my word has no place within you. I am speaking what I have

seen with my Father and you are doing what you have heard with your father." They answered him, "Abraham is our father." He said to them, "If you were children of Abraham you would do the works of Abraham. But now you are trying to kill me, a man who has spoken to you the truth which I have heard from God. Abraham did not do this. You do the works of your father." They said to him, "We were not born of unchastity. We have one father — God." Jesus said to them, "If God were your father you would love me; for I came forth from God and am now here. For I have not come of myself, but he sent me. Why do you not understand what I am saying? It is because you cannot bear to listen to my message. You are of your father the Devil, and the lusts of your father it is your will to practice. He was a murderer from the beginning, and did not stand in the truth; for truth is not in him. When he speaks falsehood, he speaks out of his own; for he is a liar and the father of it. But me — because I tell you the truth — me you do not believe. Who of you convinces me of sin? If I speak truth, why do you not believe me? He who is of God listens to God's words. For this reason you do not listen — because you are not of God." The Jews answered him, "Do we not say correctly that you are a Samaritan and have a demon?" Jesus answered, "I have not a demon, but I honor my Father and you dishonor me. I am not seeking my own glory. There is one who seeks it and judges. Truly, truly, I tell you, if any one keeps my word he will not look on death." The Jews said to him, "Now we know that you have a demon. Abraham died and the prophets died, and you say, 'If any one keeps my word he will never taste of death.' Are you greater than our father Abraham? And yet he died and the prophets died. Whom do you make yourself out to be?" Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is your God. Yet you do not know him, but I know him, and if I should say that I did not know him I should be a liar like you. But I know him and I keep his word. Abraham your father rejoiced that he was to see my day, and he saw it and was glad." The Jews said to him, "You are not yet fifty years old, and have

you seen Abraham?" Jesus said to them, "Truly, truly, I tell you, before Abraham came into being I am." They took up stones to throw at him; but Jesus concealed himself and left the Temple courts.

IX

As he was passing by, Jesus saw a man who had been blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man sinned nor his parents; but it was in order that the works of God might be manifested in him. We must work the works of him who sent me while it is day. Night is coming when no one can work. While I am in the world I am the light of the world." After saying this, he spit on the ground and made clay with the spittle and put the clay on the man's eyes and said to him, "Go, wash in the pool of Siloam (which means Sent)." He went away and washed and came back seeing. His neighbors and those accustomed to see him before, when he was begging, said, "Is not this the man that sat and begged?" Some said, "This is he." Others said, "No, but he is like him." He said, "I am the man." They said to him, "How then were your eyes opened?" He replied, "The man called Jesus made clay and spread it on my eyes and said to me, 'Go to Siloam and wash.' I went and washed and received my sight." They said to him, "Where is that man?" He said, "I do not know."

They brought him to the Pharisees — the man once blind. It was on the Sabbath day that Jesus made the clay and opened his eyes. The Pharisees in their turn asked him how he received his sight. He said to them, "He put clay on my eyes and I washed and I saw." Some of the Pharisees said, "This man is not from God because he does not keep the Sabbath." Others said, "How can a man, if he is a sinner, do such signs?" So there was a division among them. They said again to the blind man, "What do you say about him, now that he has opened your eyes?" He said, "He is a prophet." The Jews did not believe the story that he was blind and recovered his sight, until they had called the parents of the man

who had recovered his sight and had asked them, "Is this your son, who you say was born blind? Then how can he see now?" His parents answered, "We know that this is our son, and that he was born blind. But how he sees now we do not know, or who opened his eyes we do not know. Ask him; he is of age; he shall speak for himself." His parents said this because they were afraid of the Jews. For the Jews had already agreed that if any one confessed Jesus as the Christ, he should be cast out of the synagogue. For this reason his parents said, "He is of age, ask him." They called a second time the man who had been blind, and said to him, "Give glory to God. We know that this man is a sinner." The man answered, "Whether he is a sinner I do not know. One thing I know, I was blind and now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already and you did not listen, why do you want to hear it again? Do you want to become his disciples?" They flouted him and said, "You are that man's disciple; we are Moses' disciples. We know that God spoke to Moses, but this man — we do not know where he comes from." The man answered them, "There is something wonderful in this. You do not know where he comes from, yet he has opened my eyes! We know that God does not listen to a sinner, but if any one is God-fearing and does his will, God hears him. Since the world began it has not been heard that any one opened the eyes of a man born blind. If this man were not from God, he could not do anything." They answered him, "You were born in sin — wholly; and are you teaching us?" and they cast him out.

Jesus heard that they had cast him out, and found him and said, "Do you believe in the Son of Man?" The man answered, "Who is he, Sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and it is he who is talking with you." He said, "I believe, Sir," and bowed down before him. Jesus said, "For judgment I came into this world, that those who do not see may see, and that those who see may become blind." Those of the Pharisees who were with him heard this and said to him, "Are we blind also?" Jesus

said to them, "If you were blind, you would have no sin. But now that you say, 'We see,' your sin remains with you."

X

"TRULY, truly, I tell you, he who does not enter through the gate into the sheepfold, but climbs over somewhere else, that man is a thief and a robber. But he who enters through the gate is the shepherd of the sheep. The gate-keeper opens to him and the sheep listen to his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own sheep, he goes before them and the sheep follow him, for they know his voice. They will not follow a stranger, but will run away from him, for they do not know the voices of strangers." This illustration Jesus gave to them, but they did not understand what he was saying to them.

Again Jesus spoke: "Truly, truly, I tell you, I am the gate of the sheep. All that ever came before me were thieves and robbers. But the sheep did not listen to them. I am the gate: if any one enters through me he will be saved, and will go in and go out and find pasture. The thief comes only to steal and kill and destroy. I have come that they may have life and have it abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep. The hireling, who is not the shepherd, whose own the sheep are not, looks on as the wolf comes and leaves the sheep and runs away — and the wolf seizes them and scatters them — because he is a hireling and does not care for the sheep. I am the good shepherd, and I know mine and mine know me, just as the Father knows me and I know the Father, and I lay down my life for the sheep. But I have other sheep which are not of this fold; I must bring them also, and they will listen to my voice, and there will be one flock, one shepherd. For this the Father loves me, because I lay down my life to take it again. No one takes it from me, but I lay it down of myself. I have power to lay it down and have power to take it again. This command I received from my Father."

There was again a division among the Jews, on account of these words. Many of them said, "He has a demon and is

insane. Why do you listen to him?" Others said, "These words are not those of a demoniac. Can a demon open the eyes of the blind?"

Then came the Feast of Renovation in Jerusalem. It was winter. Jesus was walking in the Temple courts, in Solomon's Colonnade. The Jews came in a circle around him and said to him, "How long are you going to keep us in suspense? If you are the Christ, tell us frankly." Jesus answered them, "I have told you and you do not believe. The works that I do in my Father's name — these witness for me. But you do not believe because you are not of my sheep. My sheep listen to my voice and I know them and they follow me, and I give to them life eternal, and they will never perish, and no one will snatch them out of my hand. My Father who gave them to me is greater than all, and no one can snatch them out of my Father's hand. I and my Father are one." Again the Jews took up stones to stone him. Jesus answered them, "Many good works I have shown you from my Father. For which of these works are you stoning me?" The Jews answered him, "For a good work we are not stoning you, but for profane words, because you, a man, are making yourself God." Jesus answered them, "Is it not written in your Law, 'I said you are Gods'? If he called those to whom the word of God came Gods — and the authority of Scripture cannot be denied — do you say to him whom the Father made holy and sent into the world, 'You speak profane words,' because I said, 'I am the Son of God'? If I do not do the works of my Father, do not believe me. But if I do, even though you do not believe me, believe the works; that you may perceive and know that the Father is in me and that I am in the Father."

Again they tried to seize him, but he escaped from their hands and went away again beyond the Jordan to the place where John was at first when he was baptizing, and he stayed there. Many came to him and they said, "John did no sign; but all that John said about this man was true." Many believed in him there.

XI

THERE was a certain man sick — Lazarus of Bethany, of the village of Mary and Martha her sister. It was that Mary who anointed the Master with perfume and wiped his feet with her hair whose brother Lazarus was sick. So the sisters sent to Jesus, saying, "Master, he whom you love is sick." When Jesus heard it he said, "This sickness is not to end in death, but is for the glory of God, that the Son of God may be glorified by it." Jesus loved Martha and her sister and Lazarus. So when he heard that he was sick, he stayed where he was two days. Then, after that, he said to the disciples, "Let us go to Judæa again." The disciples said to him, "Rabbi, just now the Jews were trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours in the day? If any one walks in the day, he does not stumble because he sees the light of this world. But if any one walks in the night, he stumbles because the light is not in him." He said this, and then he said to them, "Lazarus our friend has fallen asleep, but I am going there to wake him." The disciples said to him, "Master, if he has fallen asleep, he will recover." But Jesus had spoken of his death. They thought that he was speaking of the repose of sleep. Then Jesus said to them frankly, "Lazarus has died, and I am glad on your account that I was not there — so that you may believe. But let us go to him." Thomas, who is called Didymus (the Twin), said to his fellow disciples, "Let us go too to die with him."

When Jesus came he found that Lazarus had been already four days in the tomb. Bethany was near Jerusalem, about two miles away, and many of the Jews had come to Martha and Mary to comfort them regarding their brother. When Martha heard that Jesus was coming, she went out to meet him. Mary was sitting in the house. Martha said to Jesus, "Master, if you had been here my brother would not have died. And now I know that whatever you ask God for, God will give you." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise at the resurrection on the last day." Jesus said to her, "I am the Resurrection and the Life.

He who believes in me even though he dies will live, and no one who lives and believes in me will ever die. Do you believe this?" She said to him, "Yes, Master. I believe that you are the Christ, the Son of God, who was to come into the world." Having said this, she went away and called Mary her sister, saying to her privately, "The Teacher is here and is asking for you." She, when she heard it, rose quickly and went to meet him. Jesus had not yet come into the village, but was still in the place where Martha had met him. The Jews who were with Mary in the house trying to comfort her, seeing her rise quickly and go out, followed thinking that she was going to the tomb to wail there.

When Mary came where Jesus was and saw him, she fell at his feet, saying, "Master, if you had been here my brother would not have died." When Jesus saw her weeping, and the Jews who had come with her weeping, he was indignant in spirit and disturbed, and said, "Where have you laid him?" They said to him, "Master, come and see." Jesus wept. The Jews said, "See, how he loved him!" Some of them said, "Could not this man, who opened the eyes of the blind, have prevented this man from dying?" Jesus, again indignant, came to the tomb. It was a cave, and a stone was lying on the entrance. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Master, he is already offensive, for he has been dead four days." Jesus said to her, "Did I not tell you that if you believed you would see the glory of God?" So they took away the stone. Jesus lifted up his eyes and said, "Father, I thank thee for hearing me. I know that thou always hearest me; but for the sake of the crowd that stand around I say it, that they may believe that thou didst send me." After saying this he called in a loud voice, "Lazarus, come forth." Forth came the dead man, swathed feet and hands in grave-clothes and his face bound up in a handkerchief. Jesus said, "Loose him and let him go."

Many of the Jews who had come to Mary and had seen what Jesus did believed in him. But some of them went away to the Pharisees and told them what Jesus had done. So the high priests and the Pharisees assembled the Council and said,

"What are we doing? for this man is doing many signs. If we let him alone in this way, all will believe in him and the Romans will come and destroy our place and nation." One of them, Caiaphas, who was High Priest that year, said to them, "You do not know anything nor do you reason that it is better for you that one man should die for the people and so the whole nation escape destruction." He did not say this of himself, but being High Priest that year he prophesied that Jesus was about to die for the nation, and not for the nation only, but to gather into one the children of God now scattered far and wide. From that day they plotted to kill him.

So Jesus no more walked about openly among the Jews, but went away from there into the country near the wild lands, to a city called Ephraim, and there he stayed with his disciples.

The Passover of the Jews was near and many went up to Jerusalem from the country before the Passover to purify themselves. They were looking for Jesus and were saying to one another, as they stood in the Temple courts, "What do you think? That he will not come to the feast?" The high priests and the Pharisees had given orders that, if any one knew where he was, he should report it so that they might arrest him.

XII

Six days before the Passover, Jesus came to Bethany, where Lazarus was whom he had raised from the dead. There they made a dinner for him. Martha waited on them, and Lazarus was one of those who reclined at table with him. Mary took a pound of pure nard perfume, very costly, and anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the perfume. Judas Iscariot, one of his disciples, the one who was going to betray him, said, "Why was not this perfume sold for three hundred shillings and the money given to the poor?" He said this, not that he cared for the poor, but because he was a thief and having the purse used to pilfer what was put into it. Jesus said, "Let her alone. It was hers to keep for the day of my preparation for the tomb.

The poor you always have with you, but me you have not always."

A great crowd of the Jews learned that he was there, and they came, not on account of Jesus alone, but also to see Lazarus whom he had raised from the dead. The high priests planned to kill Lazarus too, because many of the Jews on account of him went and believed in Jesus.

On the next day the great crowd which had come to the feast, hearing that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet him, shouting, "God save him! Blessed is he who comes in the name of the Lord — the King of Israel!" Jesus, finding a young ass, sat on it, as it is written, "Fear not, daughter of Zion! Behold, your King comes, sitting on the foal of an ass!" These things his disciples did not understand at first, but when Jesus had been glorified, then they remembered that these things had been written of him and had been done to him. The people that were with him when he called Lazarus from the tomb and raised him from the dead were bearing witness to it. For this reason the crowd went to meet him, because they had heard that he had done this sign. The Pharisees said among themselves, "You see that you are gaining nothing. Look, the world has gone off after him."

There were some Greeks among those who had come up to worship at the feast. These came to Philip of Bethsaida in Galilee, and asked him, "Sir, we wish to see Jesus." Philip came and told Andrew. Andrew came with Philip and they told Jesus. Jesus answered them, "The hour has come for the Son of Man to be glorified. Truly, truly, I tell you, unless a grain of wheat falls into the ground and dies, it remains alone. But if it dies it bears much fruit. He who loves his life destroys it, and he who hates his life in this world will keep it for life eternal. If any one is serving me, let him follow me and where I am there my servant shall be. If any one is serving me, him my Father will honor. Now my soul is troubled, and what shall I say? Father, save me from this hour? But for this I have come to this hour. Father, glorify thy name!"

There came a voice from heaven, "I have glorified it and

will again glorify it." The crowd that was standing there and heard said that it had thundered. Others said, "An angel spoke to him." Jesus said, "This voice came, not on my account, but for you. Now is the judgment of this world. Now the Ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all men to me." This he said indicating by what death he was to die. The crowd answered him, "We have heard out of the Law that the Christ remains forever. How do you say that the Son of Man must be lifted up? Who is this Son of Man?" Jesus said to them, "A little while longer the Light is among you. Walk while you have the Light, that darkness may not overtake you. He who walks in darkness does not know where he is going. While you have the Light, believe in the Light, so as to become sons of Light."

Jesus said these things and then went away and hid himself from them. But, though he had done so many signs before them, they did not believe in him, so that the word of Isaiah the prophet should be fulfilled. Isaiah said, "Lord, who has believed our report, and to whom has the arm of the Lord been revealed?" For this reason they could not believe, because Isaiah said again, "He has blinded their eyes and dulled their mind so that they may not see with their eyes nor understand with their mind and repent so that I should heal them." Isaiah said this because he saw his glory and he spoke of him. Nevertheless, even of the rulers many did believe in him, but because of the Pharisees they did not confess it, in order not to be expelled from the synagogue; for they loved the praise of men more than the praise of God. Jesus cried out, "He who believes in me does not believe in me, but in him who sent me, and he who looks upon me looks upon him who sent me. I have come as a Light into the world that no one who believes in me may remain in darkness. If any one hears my words and does not keep them, I do not judge him; for I have not come to judge the world, but to save the world. He who rejects me and does not accept my words has a judge. The message that I have spoken — that will judge him on the last day. But he who sent me — the Father himself — has given me a command what I am to say and what I am to speak,

and I know that his command is life eternal. So what I am speaking I am speaking just as the Father has told me."

XIII

Before the Feast of the Passover, Jesus, knowing that the hour had come for him to pass from this world to the Father, having loved his own who were in the world loved them to the end. During supper, the Devil having already put it into the heart of Judas Iscariot, the son of Simon, to betray him, Jesus, knowing that the Father had given all things into his hands and that he had come from God and was going to God, rose from supper and laid aside his upper garments and took a towel and put it around him. Then he poured water into a basin and began to wash the feet of the disciples and to wipe them with the towel he had around him. He came to Simon Peter. Peter said to him, "Master, are you washing my feet?" Jesus answered him, "What I am doing you do not know now; but you will know hereafter." Peter said to him, "You shall never wash my feet!" Jesus answered him, "Unless I wash you, you have no part with me." Simon Peter said to him, "Master, not my feet only, but also my hands and my head." Jesus said to him, "He who has bathed has no need to be washed, except his feet, but is all clean. And you are clean, though not all." For he knew the one who was going to betray him. For this reason he said, "You are not all clean."

When he had washed their feet and had taken his upper garments and lain down again, he said to them, "Do you know what I have done to you? You call me Teacher and Master and you say rightly, for so I am. If then I, the Master and Teacher, have washed your feet, you too ought to wash one another's feet. For I have given you an example that you may do as I have done to you. Truly, truly, I tell you, the servant is not superior to his master nor the messenger superior to him who sent him. If you know these things, blessed are you — if you do them. I am not speaking of all of you. I know whom I have chosen. But that the Scripture may be fulfilled, 'He who is eating my bread has lifted up his heel against me.' I am now telling you before it occurs that when it does occur

you may believe that I am he. Truly, truly, I tell you, he who receives any one whom I send receives me. He who receives me receives him who sent me."

After saying these things Jesus was disturbed in spirit and solemnly said to them, "Truly, truly, I tell you, one of you will betray me." The disciples looked at one another wondering whom he meant. One of his disciples was leaning on Jesus' breast — the one Jesus loved. Simon Peter nodded to him and said, "Say who it is that he is speaking of." He, leaning back on the breast of Jesus, said to him, "Master, who is it?" Jesus answered, "I will dip a piece of bread and give it to one. That is the man." When he had dipped the bread, he took it and gave it to Judas the son of Simon Iscariot. After the piece of bread Satan entered into him. Jesus said to him, "What you are doing do quickly." No one of those reclining at the table understood why he said this to him. Some thought, since Judas had the purse, that Jesus was telling him, "Buy what we need for the feast," or to give something to the poor. After taking the morsel Judas immediately went out. It was night.

When Judas had gone, Jesus said, "Now the Son of Man has been glorified and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and immediately will glorify him. Children, yet a little while I am with you. You will look for me and, as I said to the Jews, 'Where I am going you cannot come,' so I say now to you. A new command I give you, to love one another, as I have loved you — that so you love one another. By this all will know that you are my disciples, if you have love to one another." Simon Peter said to him, "Master, where are you going?" Jesus answered, "Where I am going you cannot follow me now; but you will follow me later." Peter said to him, "Master, why cannot I follow you now? I will lay down my life for you." Jesus answered, "Will you lay down your life for me? Truly, truly, I tell you, the cock will not crow before you have disowned me three times."

XIV

"Let not your heart be troubled. Believe in God and believe in me. In my Father's house are many abiding places. If it were not so I would have told you. For I am going to prepare a place for you, and if I go and p pare a place for you, I will come again and take you to myself, that where I am you may be also. And to where I am going you know the way." Thomas said to him, "Master, we do not know where you are going. How can we know the way?" Jesus said to him, "I am the Way and the Truth and the Life. No one comes to the Father except through me. If you had known me you would have known my Father also. But now you know him and have seen him." Philip said to him, "Master, show us the Father and we shall be satisfied." Jesus said, "Have I been so much time with you and you have not known me, Philip? He who has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I speak not of myself. The Father abides in me and does his works. Believe me that I am in the Father and the Father in me. But if not, believe on account of the works themselves. Truly, truly, I tell you, he who believes in me — the works that I am doing he also will do and greater works than these he will do, because I am going to the Father. Whatever you ask in my name that I will do, that the Father may be glorified in the Son. If you ask me anything in my name, I will do it.

"If you love me, you will keep my commands, and I will ask the Father and he will give you another Counselor to be with you forever — the Spirit of Truth, whom the world cannot accept because it neither sees him nor knows him. But you know him because he abides with you and will be in you. I will not leave you desolate; I will come to you. After a little while the world will no longer see me, but you will see me; because I am living you too will live. On that day you will know that I am in my Father and you in me and I in you. He who has my commands and keeps them — he is the one that loves me. He who loves me will be loved by my Father, and I

will love him and will show myself to him." Judas (not Iscariot) said to him, "Master, what has happened that you are going to show yourself to us and not to the world?" Jesus answered him, "If any one loves me, he will keep my word, and my Father will love him and we will come to him and abide with him. He who loves me not does not keep my words. And the word that you hear is not mine, but is the word of the Father who sent me.

"These things I have spoken to you while yet with you. The Counselor — the Holy Spirit, whom the Father will send in my name — will teach you all things and remind you of all that I have said to you. Peace I leave with you. My peace I give to you. Not as the world gives do I give to you. Let not your heart be troubled, nor fearful. You heard that I said to you I am going away and am coming back to you. If you loved me you would be glad that I am going to the Father, for the Father is greater than I. Now I have told you before it comes to pass, that when it does come to pass you may believe. I shall no longer speak much with you, for the Ruler of this world is coming and he has no part in me. But that the world may know that I love the Father, even as the Father commanded me, so I am doing. Rise, let us go hence."

XV

"I AM the true Vine and my Father is the Vine-grower. Every branch in me that does not bear fruit he takes away, and every one that bears fruit he cleanses, that it may bear more fruit. You are already clean through the word that I have spoken to you. Abide in me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in me. I am the Vine, you are the branches. He who abides in me and I in him — he bears much fruit; but without me you cannot do anything. If any one does not abide in me, he is cast out like a branch and withers, and they gather them and throw them into the fire and they are burned. If you abide in me and my words abide in you, ask what you will and it will be done for you. By this is my Father glorified — by your bearing much fruit and becoming my disciples. As the Father

has loved me, so have I loved you; abide in my love. If you keep my commands, you will abide in my love as I have kept my Father's commands and abide in his love. These things I have spoken to you that my joy may be in you and your joy may be made complete. This is my command — to love one another as I have loved you. Greater love has no one than this: to lay down his life for his friends. You are my friends if you do what I command you. I no longer call you servants, for the servant does not know what his master is doing; but I call you friends, for all that I have heard from the Father I have made known to you. It was not you who chose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should remain, that whatever you ask the Father in my name he may give you. These things I am commanding you that you may love one another.

"If the world hates you, you know that it hated me before it hated you. If you were of the world the world would love its own. But you are not of the world, but I chose you out of the world. For this reason the world hates you. Remember the word that I said to you, 'The servant is not superior to his Master.' If they have persecuted me, they will persecute you also. If they have kept my word, they will keep yours also. But all these things they will do to you because of my name, because they do not know him who sent me. If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin. He who hates me hates my Father also. If I had not done among them works which no other did, they would not have sin. But now they have seen and have hated both me and my Father. But in order that the saying written in their Law may be fulfilled, 'They hated me without a cause.'

"When the Counselor comes, whom I will send to you from the Father — the Spirit of Truth who goes forth from the Father — he will witness concerning me. And you are witnesses because you have been with me from the beginning."

XVI

"THESE things I have spoken to you that you may not stumble and fall. They will put you out of the synagogues. Indeed,

the hour is coming when every one who kills you will think that he is offering a sacrifice to God. These things they will do because they have not known the Father nor me. But these things I have told you in order that when their hour comes you may remember them — that I told you. These things I did not tell you from the beginning because I was with you. But now I am going to him who sent me, and no one of you asks me, 'Where are you going?' but, because I have said these things to you, grief has filled your hearts. I tell you the truth, it is better for you that I should go away. For unless I go away, the Counselor will not come to you; but if I go, I will send him to you. And he, when he comes, will convince the world regarding sin and regarding righteousness and regarding judgment — regarding sin, because they do not believe in me; regarding righteousness, because I am going to the Father and you no longer see me; regarding judgment, because the Ruler of this world has been judged. I have still many things to tell you; but you cannot bear them now. But when he comes — the Spirit of Truth — he will guide you into all the truth. For he will not speak his own thoughts, but all that he hears he will speak and he will announce to you the things to come. He will glorify me because he will take of mine and will announce it to you. All things that the Father has are mine. For that reason I say, 'He will take of mine and announce it to you.' After a little while you will no longer see me, and again a little while and you will see me."

Some of his disciples said to one another, "What is this that he says, 'A little while and you will not see me, and again a little while and you will see me,' and, 'because I am going to the Father'?" So they said, "What is this that he says, 'A little while'? We do not know what he means." Jesus perceived that they wanted to ask him, and he said to them, "Are you discussing with one another about this that I said, 'A little while and you will not see me, and again a little while and you will see me'? Truly, truly, I tell you, you will weep and lament, but the world will rejoice. You will grieve, but your grief will change into joy. A woman when she is bringing forth has grief because her hour has come. But when she has

borne the child, she no longer remembers her anguish for the joy that a human being has been born into the world. And you have grief now, but I will see you again, and your heart will rejoice, and no one will take your joy from you. On that day you will ask me no questions. Truly, truly, I tell you, if you ask the Father for anything in my name, he will give it to you. So far you have asked for nothing in my name; ask and you will obtain, that your joy may be made full.

"I have spoken these things to you in figures. The hour is coming when I will no longer speak to you in figures, but will tell you plainly about the Father. On that day you will ask in my name, and I do not tell you that I will make request of the Father for you, for the Father himself loves you, because you have loved me and have believed that I came forth from the Father's presence. I came forth from the Father and have come into the world. Again I am leaving the world and am going to the Father." His disciples said, "See, now you are speaking plainly and are using no figures. Now we know that you know all things and that you have no need to have any one question you. From this we believe that you have come forth from God." Jesus answered them, "Do you now believe? Indeed the hour is coming — it has come — for each one of you to be scattered to his own and leave me alone. Yet I am not alone, for the Father is with me. I have spoken these things to you that in me you may have peace. In the world you have distress. But be courageous. I have conquered the world."

XVII

These words spoke Jesus, and lifted his eyes to heaven and said, "Father, the hour has come. Glorify thy Son that the Son may glorify thee, as thou hast given him authority over all flesh, that he may give life eternal to all that thou hast given him. This is life eternal, to know thee, the only true God, and him whom thou hast sent, Jesus Christ. I have glorified thee on the earth by completing the work that thou gavest me to do. And now glorify me, Father, at thy side with the glory that I had at thy side before the existence of the world. I have

revealed thy name to the men whom thou didst give me out of the world. Thine they were, and thou didst give them to me, and they have kept thy word. Now they know that all the things that thou hast given me are from thee. For the words that thou didst give me I have given them, and they have accepted them and have perceived truly that I came forth from thee, and they have believed that thou didst send me.

"I pray for them. I do not pray for the world, but for those whom thou hast given me, for they are thine. All mine are thine and thine are mine, and I have been glorified in them. Now I am no longer in the world, but these are in the world, and I am coming to thee. Holy Father, keep in thy name those whom thou hast given to me, that they may be one, as we are. When I was with them I kept in thy name those whom thou hast given to me, and I guarded them, and none of them has perished but the son of perdition, that the Scripture might be fulfilled. Now I am coming to thee, and these things I speak in the world that they may have my joy made full in themselves. I have given them thy word and the world has hated them, because they are not of the world, just as I am not of the world. I do not pray thee to take them out of the world, but to keep them from the evil. They are not of the world, just as I am not of the world. Make them holy through the truth. Thy word is truth. As thou didst send me into the world, so have I sent them into the world, and for them I consecrate myself, that they may be consecrated through the truth.

"I pray not for them alone, but also for those who believe in me through their word, that all may be one, as thou, Father, art in me and I in thee, that they may be one in us, that the world may believe that thou didst send me. The glory that thou hast given me I have given to them, that they may be one as we are one, I in them and thou in me, that they may be perfected into one, that the world may know that thou didst send me and didst love them just as thou didst love me. Father, those thou didst give me — I will that they also may be with me where I am, to behold my glory which thou hast given me, for thou lovedst me before the foundation of the world. Righteous Father, the world did not know thee, but I knew

thee, and these knew that thou didst send me. I have made known thy name to them and will make it known, that the love with which thou hast loved me may be in them, and I in them."

XVIII

When Jesus had spoken these words, he went out with his disciples across the brook Kidron to a place where there was a garden. Into this he entered with his disciples. Judas who was betraying him knew the place, for Jesus often met with his disciples there. So Judas, getting a battalion of soldiers and some subordinate officers of the high priests and the Pharisees, came there with torches and lamps and weapons. Jesus, knowing all things that were coming upon him, came forward and said to them, "Whom are you seeking?" They answered him, "Jesus the Nazarene." He said to them, "I am he." Judas the traitor was standing with them. When he said to them, "I am he," they moved backward and fell to the ground. Again he questioned them, "Whom are you seeking?" They said, "Jesus the Nazarene." Jesus answered, "I have told you that I am he. If then you are seeking for me, let these go." He said this that the word might be fulfilled which he had spoken, "Of those whom thou hast given me I have lost none." Simon Peter, having a sword, drew it and struck a servant of the High Priest, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter, "Put your sword into its sheath. The cup that my Father has given me — shall I not drink it?"

So the battalion and the Tribune[1] and the Jewish policemen arrested Jesus and bound him and took him first to Annas, for he was the father-in-law of Caiaphas who was High Priest that year. Caiaphas was the man who had advised the Jews that it was best that one man should die for the people. Simon Peter was following Jesus and so was another disciple. That disciple was known to the High Priest and he went in with Jesus into the court of the High Priest. Peter stood by the gate outside. The other disciple, who was known to the High Priest, went out and spoke to the girl at the door and brought in Peter. The girl at the door said to Peter, "You are not one of this

[1] A Roman officer of a rank near that of colonel in our army.

man's disciples, too, are you?" He said, "I am not." The servants and policemen were standing there. They had made a fire, for it was cold, and were warming themselves. Peter was with them, standing and warming himself.

The High Priest questioned Jesus about his disciples and his teaching. Jesus answered him, "I have spoken frankly to the world. I constantly taught in synagogues and in the Temple courts where all the Jews assemble, and I have spoken nothing in secret. Why do you question me? Question my hearers what I said to them. Certainly they know what I said." When he said this, a policeman, who was standing by, gave Jesus a slap, saying, "Do you answer the High Priest that way?" Jesus answered him, "If I have spoken wrongly, bear witness against me of the wrong; but if I have spoken rightly, why do you strike me?" Annas sent him bound to Caiaphas the High Priest.

Simon Peter was standing and warming himself. They said to him, "Are not you also one of his disciples?" He denied it and said, "I am not." One of the servants of the High Priest, a relative of the man whose ear Peter had cut off, said, "Did I not see you in the garden with him?" Again Peter denied, and immediately a cock crowed.

They led Jesus from Caiaphas to the Castle. It was early morning. The Jews did not enter the Castle, wishing to avoid defilement, so that they might eat the Passover. Pilate went out to them and said, "What charge do you bring against this man?" They answered, "If he were not an evil-doer, we should not have handed him over to you." Pilate said to them, "Take him yourselves and judge him by your law." The Jews said to him, "It is not lawful for us to put any one to death." They said this that the word of Jesus might be fulfilled — the word he had spoken indicating by what death he was to die. Pilate entered the Castle again and called Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of yourself or did others tell you about me?" Pilate answered, "I am not a Jew, am I? Your nation and the high priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not of this world. If my king-

dom were of this world, my subordinates would be fighting to prevent my being delivered up to the Jews. But now my kingdom is not from here." Pilate said to him, "Are you not a king then?" Jesus answered, "I am a king, as you say. For this I was born and for this I have come into the world, to bear witness to the truth. Every one who is of the truth listens to my voice."

Pilate said to him, "What is truth?" After saying this he went out again to the Jews and said to them, "I find no crime in him. But you have a custom that I should release for you one at the Passover. Do you want me to release for you the King of the Jews?" They shouted again, saying, "Not this man, but Barabbas!" Barabbas was a robber.

XIX

Then Pilate took Jesus and scourged him. The soldiers twisted a crown of thorns and placed it on his head, threw around him a purple cloak, and kept coming up to him and saying, "Hail, King of the Jews!" and slapping him. Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no crime in him." Jesus came out wearing the crown of thorns and the purple cloak. Pilate said to them, "Here is the man!" When the high priests and their subordinates saw him, they shouted, "Crucify him, crucify him!" Pilate said, "You take him and crucify him. For I find no crime in him." The Jews answered, "We have a law and by that law he ought to die, because he made himself the Son of God." When Pilate heard that, he was more alarmed and went into the Castle and said to Jesus, "Where do you come from?" But Jesus gave him no answer. Pilate said to him, "Do you not speak to me? Do you not know that I have authority to release you and authority to crucify you?" Jesus answered, "You would not have any authority over me if it were not given you from above. For this reason he who delivered me to you has a greater sin." After this, Pilate kept trying to release him, but the Jews shouted, "If you let this man go you are not a friend of Cæsar. Every one who makes himself a king speaks against Cæsar." Pilate, on hearing these

words, brought Jesus out and sat down on the judge's seat in the place called the Mosaic Pavement — in Hebrew, Gabbatha. It was the Preparation Day of the Passover, about noon. He said to the Jews, "See your king!" They shouted, "Away with him, away with him! Crucify him!" Pilate said to them, "Shall I crucify your king?" The high priests answered, "We have no king but Cæsar." Then he delivered him to them to be crucified.

So they took Jesus and laid on him his cross and went out to what is called Skull Place — in Hebrew, Golgotha — where they crucified him. And with him they crucified two others, one on this side and one on that, and Jesus between them. Pilate wrote a sign and put it up on the cross. It was written:

JESUS THE NAZARENE THE KING OF THE JEWS

Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and it was written in Hebrew, in Latin, and in Greek. The high priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written, I have written."

The soldiers, when they had crucified Jesus, took his clothes and made four parts, a part to each soldier, and there was his tunic besides. The tunic was seamless, woven from the top entire. They said to one another, "Let us not tear it, but cast lots who shall have it." This was so that the Scripture might be fulfilled, "They parted my garments among them and on my clothing they cast lots." The soldiers did this.

There were standing beside the cross of Jesus his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing there, he said to his mother, "Woman, there is your son." Then he said to the disciple, "There is your mother." From that hour the disciple took her to his own home.

After this, Jesus knowing that now all things had been completed, in order that the Scripture might be fulfilled said, "I am thirsty." A pitcher was standing there full of sour wine.

Putting a sponge full of sour wine on a hyssop stem, they raised it to his mouth. When Jesus had taken the sour wine, he said, "It is finished," and bowing his head gave up his spirit.

The Jews, because it was Preparation Day, in order that the bodies might not remain on the cross on the Sabbath, for that Sabbath was a great day, requested Pilate to have their legs broken to kill them. So the soldiers came and broke the legs of the first man and of the other who was crucified with him. But, coming to Jesus, when they saw him already dead, they did not break his legs. But one of the soldiers with his spear pierced his side and immediately there came forth blood and water. He who saw it has borne witness and his witness is true, and he knows that he speaks the truth in order that you may believe. For this happened that the Scripture might be fulfilled, "A bone of him shall not be broken." And again another Scripture says, "They will look on him whom they have pierced."

After this, Joseph of Arimathæa, who was a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate permission to carry away the body of Jesus, and Pilate granted it. So he came and carried his body away. Nicodemus, the man who came to him at first by night, came also bringing a mixture of myrrh and aloes, about a hundred pounds weight. They took the body of Jesus and wrapped it in linen cloths with the spices, according to the custom of the Jews in preparing for burial. There was in the place where he had been crucified a garden and in the garden a new tomb in which no one had been laid. There, on account of the Preparation of the Jews, because the tomb was near, they laid Jesus.

XX

On the first day of the week, early in the morning while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been taken from the tomb. She ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, "They have taken away the Master from the tomb and we do not know where they have laid him." Simon Peter and the other disciple went out and made their way to

the tomb. They were both running, and the other disciple outran Peter and came first to the tomb, and stooping he saw the linen cloths lying; but he did not enter. Simon Peter came following him and entered the tomb and looked at the linen cloths lying and the handkerchief that had been about his head, not lying with the linen cloths, but rolled up in a place apart. Then the other disciple who had come first to the tomb entered, and he saw and believed. For they did not yet know the Scripture that he must rise from the dead. Then the disciples went back to where they were staying.

Mary was standing by the tomb outside weeping. As she wept she stooped and looked into the tomb and saw two angels in white sitting one at the head and one at the feet where the body of Jesus had lain. They said to her, "Woman, why are you weeping?" She said to them, "Because they have carried away my Master and I do not know where they have laid him." After saying this, she turned and saw Jesus standing, but did not recognize that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" She, thinking that he was the gardener, said to him, "Sir, if you have removed him, tell me where you have laid him and I will take him away." Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabboni!" (that is, Teacher). Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father. But go to my brethren and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" Mary Magdalene came and told the disciples, "I have seen the Master," and she told that he had said these things to her.

In the evening of that day, the first day of the week, when the doors had been closed where the disciples were, for fear of the Jews, Jesus came and stood in the midst and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples were filled with joy on seeing the Master. He said to them again, "Peace be with you. As the Father sent me forth so I am sending you." When he had said this, he breathed on them and said, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven. If you retain the sins of any, they are retained."

Thomas, one of the twelve, called Didymus (the Twin), was not with them when Jesus came. The other disciples said to him, "We have seen the Master." But he said to them, "Unless I see in his hands the print of the nails and put my finger into the print of the nails and put my hand into his side, I will not believe it."

After eight days the disciples were again within and Thomas was with them. Jesus came and stood in the midst and said, "Peace be with you." Then he said to Thomas, "Reach your finger here. Here are my hands. Reach your hand and put it into my side, and become not faithless, but believing." Thomas answered him, "My Lord and my God!" Jesus said to him, "Because you have seen me you have believed. Blessed are those who have not seen and yet have believed."

Jesus did before the disciples many other signs which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life through his name.

XXI

After this, Jesus showed himself again to the disciples at the Lake of Tiberias. He showed himself in this way. There were together Simon Peter and Thomas, called Didymus (the Twin), and Nathanael of Cana in Galilee, and the sons of Zebedee and two other disciples. Simon Peter said to them, "I am going fishing." They said, "We will go along with you." They went out and got into a boat, but that night they caught nothing.

When day was breaking, Jesus stood on the beach. The disciples, however, did not recognize that it was Jesus. Jesus said to them, "Children, have you anything to eat?" They answered him, "No." He said to them, "Cast the net on the right side of the boat and you will find some." They cast, and now they could not draw it in for the multitude of fishes. That disciple whom Jesus loved said to Peter, "It is the Master!" Simon Peter, on hearing that it was the Master, girded around him his blouse, for he was naked, and threw himself into the lake. The other disciples came in the small boat, for they were

not far from land — about a hundred yards — dragging the netful of fish. When they had gotten out on land, they saw a fire of coals and fish laid on it and bread. Jesus said to them, "Bring some of the fish that you have just caught." Simon Peter got into the boat and drew the net to land full of big fishes — a hundred and fifty-three — and though there were so many the net was not torn. Jesus said, "Come, take breakfast." No one of the disciples dared to ask him who he was, knowing that it was the Master. Jesus came and took bread and gave to them, and fish in the same manner. This is now the third time that Jesus showed himself to the disciples after rising from the dead.

When they had breakfasted, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Master, you know that I love you." He said to him, "Feed my lambs." He said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Master, you know that I love you." He said to him, "Shepherd my sheep." He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" and he said to him, "Master, you know all things. You know that I love you." Jesus said to him, "Feed my sheep. Truly, truly, I tell you, when you were young, you girded yourself and walked about wherever you wished. When you are old, you will stretch out your hands and another will gird you and carry you where you do not wish." This he said, indicating the kind of death by which he would glorify God.

After saying this he said to him, "Follow me." Peter turned and saw the disciple whom Jesus loved, following. (It was he who at the supper had leaned on Jesus' breast and said, "Lord, who is it that will betray you?") Peter, seeing him, said to Jesus, "Master, what shall this man do?" Jesus said to him, "If I choose to have him stay until I come, what is that to you? You must follow me." So the report went out among the brethren that that disciple was not to die. But Jesus did not say to Peter that he would not die, but, "If I choose to have him stay until I come, what is that to you?"

This is the disciple who witnesses to these things and who wrote these things, and we know that his testimony is true.

There are also many other things that Jesus did, but if these are written, every one, I do not think that the world itself will have room for the books when written.

THE ACTS OF THE APOSTLES

I

In my first book, Theophilus, I told of all that Jesus did and taught from the beginning down to the day when, after giving commands, through the Holy Spirit, to the apostles whom he had chosen, he was taken up to heaven. By many proofs he revealed himself to these men as still alive after his sufferings; for he was seen by them for forty days and spoke of things relating to the kingdom of God. Also while eating with them, he charged them not to leave Jerusalem, but to wait for the promise of the Father, "which," said he, "you have heard from me. For John baptized with water, but you will be baptized with the Holy Spirit not many days hence."

When they came together, they asked him, "Master, will you at this time restore the kingdom to Israel?" He said to them, "It is not yours to know the times and seasons which the Father has put under his own authority. But you will receive power after the Holy Spirit has come upon you, and you will be witnesses for me in Jerusalem and in all Judæa and in Samaria and to the ends of the earth."

He said this and then, while they were looking on, he was taken up and a cloud lifted him from their sight. They were gazing into the sky as he went, when suddenly two men in white robes were standing beside them and said, "Men of Galilee, why are you standing and looking up into the sky? This Jesus, who has been taken from you into heaven, will come back in the same way that you have seen him go into heaven."

They then returned to Jerusalem from the mountain called the Olive Orchard, which is near Jerusalem, a Sabbath day's journey[1] distant. When they came into the city, they went up to the upper room where they were staying. There were Peter and John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus and Simon the

[1] A little less than three quarters of a mile.

Zealot, and Judas the son of James. All of these continued earnestly and unitedly in prayer with the women and Mary the mother of Jesus and with his brothers.

In those days Peter stood up in the midst of the brethren (the company numbered about a hundred and twenty) and said: "Brethren, it was necessary that the Scripture should be fulfilled which the Holy Spirit spoke through the mouth of David concerning Judas, who became guide to those who arrested Jesus. For he was numbered among us and received a share in this service. (This man bought a piece of land with the price of his wickedness, and falling headlong he burst asunder and all his entrails were poured out. It became known to all the inhabitants of Jerusalem, so that that field was called in their own language Akeldama, that is, the Field of Blood.) For it is written in the book of Psalms, 'Let his dwelling become desolate and let there be no one living in it,' and, 'His overseership let another take.' It is needful, therefore, that of the men who have been with us during all the time that the Lord Jesus went in and out among us, from the baptism of John down to the day that he was taken up from us — that one of these should become a witness with us of his resurrection." So they put forward two, Joseph who is called Barsabbas, surnamed Justus, and Matthias. In prayer they said, "O Lord, thou who knowest the hearts of all, show which one of these two thou has chosen to take the place in this service and apostleship which Judas deserted to go to his own place." Then they cast lots between them. The lot fell on Matthias and he was numbered with the eleven apostles.

II

During the course of the day of Pentecost they were all together in the same place, when suddenly there came from heaven a sound as of a strong rushing wind, and it filled all the house where they were sitting. Then there appeared to them, as it were, tongues of flame distributing themselves, and one rested on each of them. They were all filled with the Holy Spirit and began to speak in foreign tongues, as the Spirit gave them power of expression.

There were Jews living in Jerusalem, pious men from every nation under heaven. When this sound was heard, the crowd came together and were astonished because each one heard them speaking in his own language. They were amazed and, wondering, said, "Are not all these who are talking, Galilæans? How then does each of us hear them in his own native language? Parthians and Medes and Elamites and those who live in Mesopotamia, Judæa and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt and the regions of Libya toward Cyrene, visitors from Rome, Jews and proselytes, Cretans and Arabians — we hear them speaking in our languages the mighty works of God." They were all astonished and at a loss, one saying to another, "What does this mean?" Some scoffingly said, "They are full of sweet wine."

But Peter, standing up with the eleven, raised his voice and declared to them: "Fellow Jews, and all of you who live in Jerusalem, understand this and listen to my words. These are not drunk, as you assume, for it is only nine o'clock in the morning; but this is what was spoken through the prophet Joel: 'It will be in the last days, says God, that I will pour out my Spirit upon all mankind, and your sons and your daughters will prophesy, and your young men will see visions, and your old men will dream dreams. Yes, upon the slave men and slave girls that are mine I will pour out my Spirit in those days, and they will prophesy. I will give portents in heaven above and signs on the earth beneath, blood and fire and vapor of smoke. The sun will be turned into darkness and the moon into blood before the day of the Lord comes — that great and glorious day. And every one who calls on the name of the Lord will be saved.' Fellow Israelites, listen to these words: Jesus the Nazarene was a man proved to be sent to you from God by miracles, wonders, and signs which God did through him in the midst of you, as you yourselves know. But when he had been delivered up according to the fixed purpose and foreknowledge of God, you crucified and killed him through the hands of lawless men. But God freed him from the pangs of death and raised him up, since it was impossible that he should be held under the power of death. For David says of him, 'I saw the

Lord always before my face, for he is at my right hand so that I may not be cast down. Therefore my heart is glad and my tongue rejoices, and my flesh still dwells in hope that thou wilt not leave my soul to Hades and wilt not let thy holy one see decay. Thou makest me know the paths of life. Thou wilt fill me with joy in thy presence.'

"Brethren, allow me to say frankly to you regarding the patriarch David that he died and was buried and his tomb is among us to this day. But being a prophet and knowing that God had sworn to him an oath to place a descendant of his body upon his throne, he foreseeing spoke of the resurrection of the Christ, saying that *he* was not left to Hades and that *his* flesh did not see decay. This Jesus, God raised up, and all of us are witnesses of it. Therefore having been exalted to the right hand of God and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear. For David did not ascend into the heavens, but he says, 'The Lord said to my Lord, Sit at my right hand, till I make your enemies your footstool.' Let all the house of Israel know surely that this Jesus, whom you crucified, God has made both Lord and Christ."

Hearing this they were cut to the heart and said to Peter and the other apostles, "What shall we do, brethren?" Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ, for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise belongs to you and to your children and to all those who are far off, as many as the Lord your God may call." With many other words he bore witness and exhorted them, "Save yourselves from this perverse generation." Those who accepted his message were baptized, and there were added on that day about three thousand souls. These gave constant attention to the teaching of the apostles and to the fellowship and the breaking of bread and the prayers.

Awe came on every soul. Many wonders and signs were done by the apostles. All who believed had all things together in common. They would sell their lands and goods and distribute to all as any one had need. Every day, continuing with

one accord in the Temple courts and in breaking bread from house to house, they ate together in joy and simplicity of heart, praising God and having favor with all the people. The Lord added daily to their number those who were being saved.

III

Peter and John were going up into the Temple courts at the hour of prayer, three o'clock, when a man lame from his birth was being carried along. This man used to be placed every day near the gate of the Temple courts — the one called the Beautiful Gate — to beg of those who were entering. Seeing Peter and John about to go into the Temple courts, he begged to receive something. But Peter fixing his eyes on him, along with John, said, "Look at us." He gave attention to them, expecting to receive something from them. But Peter said, "Silver and gold I have not; but what I have I will give you. In the name of Jesus Christ the Nazarene, walk." Grasping his right hand he lifted him up. Immediately his feet and ankles became strong, and he sprang up and stood and walked and entered the Temple court with them, walking and leaping and praising God. All the people saw him walking about and praising God, and when they recognized that it was he who had sat begging at the Beautiful Gate of the Temple court, they were filled with wonder and amazement at what had happened to him.

While he still clung to Peter and John, all the people ran crowding around them in what was called Solomon's Colonnade, greatly astonished. Peter, seeing the people, explained, "Fellow Israelites, why do you wonder at this, or why do you gaze so at us, as if by our own power or piety we had made him walk? The God of Abraham and of Isaac and of Jacob, the God of our fathers, has glorified his servant Jesus whom you delivered up and disowned before Pilate when he had decided to release him. You disowned the holy and righteous one and begged to have a murderer granted you. You killed the Author of life, but God raised him from the dead. Of this we are witnesses. And now by faith in his name this man whom you see and know has been made strong by his name, and the faith that

is through him has given this man this perfect soundness before you all.

"Now, brethren, I know that you acted in ignorance, as also your rulers did. God in this way fulfilled what he had predicted through the mouths of all the prophets that his Christ should suffer. Therefore, repent and turn about, that your sins may be wiped away and the gracious face of the Lord may bring times of refreshing, and he may send Jesus Christ, long ago appointed, but whom heaven must receive until the times of the restoration of all things, of which God spoke through the mouths of his holy prophets of old.

"Moses indeed said, 'The Lord God will raise up for you a prophet from among your brethren, as he raised me; listen to all that he may say to you. It shall be that every person who does not listen to that prophet will be utterly destroyed from among the people.' And all the prophets, Samuel and those who followed him, all who spoke, also foretold these days. You are the sons of the prophets and of the covenant which God established with your fathers when he said to Abraham, 'In your descendants all the families of the earth will be blessed.' To you first God, when he raised up his servant, sent him, to bless you by turning each one of you from his wicked ways."

IV

While they were speaking to the people, the priests and the commandant of the Temple and the Sadducees came upon them, being offended because they were teaching the people and proclaiming in the case of Jesus the resurrection from the dead. They laid hands on them and placed them in custody until the next day, for it was already evening. But many of those who had heard the message believed, and the number of the men grew to be about five thousand.

On the next day there was a gathering of their rulers and elders and scribes in Jerusalem, with Annas the High Priest and Caiaphas and John and Alexander and all who were of high priestly race. They placed the apostles in the midst and asked them, "By what power and in what name did you do this?" Then Peter, full of the Holy Spirit, said to them,

"Rulers of the people and elders, if we must answer to-day regarding a benefit done to an infirm man, by what name he has been healed, be it known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead — by this name, this man stands here before you sound. This is the stone which was despised by you the builders, and which has become the corner stone. Nor is there salvation in any other. For there is no other name under heaven given among men by which we must be saved."

Observing the fearless outspokenness of Peter and John and perceiving that they were common, uneducated men, they were astonished, and they recognized them as former companions of Jesus. Seeing the man who had been healed standing there with the apostles, they had nothing to say in opposition. After ordering them to go out of the council, they conferred together, saying, "What shall we do to these men? For that a notable miracle has been done by them is plain to all who live in Jerusalem, and we cannot deny it. But that it may not spread further among the people, let us sternly forbid them to speak any longer in this name to any one." So, calling them in, they commanded them absolutely not to speak or teach in the name of Jesus. But Peter and John answered them, "Whether it is right in the sight of God to listen to you rather than to God, judge for yourselves. We, for our part, cannot refrain from saying what we have seen and heard." The Council after further threats set them at liberty, not finding any way to punish them on account of the people; for all were giving glory to God because of what had happened. For the man upon whom this miracle of healing had been performed was more than forty years old.

The apostles upon being released came to their friends and told them all that the high priests and the elders had said. They hearing it unitedly lifted up their prayer to God and said, "O Lord, thou who didst make the heaven and the earth and the sea and all things that are in them, who through the Holy Spirit by the mouth of our father David, thy servant, didst say, 'Why do the heathen rage and the people imagine

vain things? The kings of the earth set themselves and the rulers are gathered together against the Lord and against his Christ' — for truly in this city Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered against thy holy servant Jesus, to do all that thy hands and thy will had predetermined should take place — now, Lord, look upon their threats and enable thy servants to speak thy message with all fearlessness, while thou dost stretch out thine hand for healing and while signs and wonders are done through the name of thy holy servant Jesus." After this prayer the place in which they were assembled was shaken, and they were all filled with the Holy Spirit and spoke the message of God with courageous freedom.

The multitude of those who had believed was of one heart and one soul, and no one said that any part of his property was his own, but they had all things in common. With great power the apostles continued to bear witness to the resurrection of the Lord Jesus. Great grace was upon them all. Nor was any one in need among them, for all who were owners of lands or houses would sell them and bring the money for what had been sold and lay it at the apostles' feet, and it would be distributed to each as he had need. Joseph, to whom the apostles had given the name Barnabas, which means "Son of Encouragement," a Levite born in Cyprus, being the owner of a farm, sold it and brought the money and laid it at the apostles' feet.

V

But a man called Ananias, with Sapphira his wife, sold a piece of property and kept back a part of the price, with his wife's connivance, and brought a certain part and laid it at the apostles' feet. Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land? While you had it, was it not yours? And after it was sold, was it not at your own disposal? Why have you conceived this deed in your heart? You have not lied to men, but to God." When Ananias heard these words he fell down and died. Great fear came upon all who heard these words. Then

the young men arose and wrapped him in a shroud and carried him out and buried him.

After an interval of about three hours, Ananias' wife came in, not knowing what had happened. Peter asked her, "Tell me, did you sell the land for so much?" She answered, "Yes, for so much." Peter said to her, "Why was it agreed between you to test the Spirit of the Lord? Even now the feet of those who have buried your husband are at the door, and they will carry you out." Immediately she fell down at his feet and died. The young men came in and found her dead, and carried her out and buried her beside her husband. Great awe came upon the whole church and upon all who heard these things.

Many signs and wonders were done among the people by the hands of the apostles. They were all with one purpose in Solomon's Colonnade. Of the rest no one dared join them, but the people honored them highly. Believers in the Lord were more and more being added, crowds both of men and of women, so that they carried out the sick into the streets and laid them on couches and pallets with the hope that as Peter came by at least his shadow might fall on some one of them. A crowd was coming too from the towns around Jerusalem, bringing sick people and those who were troubled by impure spirits, and these were all being healed.

But the High Priest and all his party — the sect of the Sadducees — became aroused and filled with indignation, and laid hands on the apostles and put them into the public jail. But an angel of the Lord opened the prison doors in the night and led them out and said, "Go, stand and speak to the people in the Temple courts all the words of this life." On hearing this they went into the Temple courts about daybreak and began teaching. When the High Priest and his party arrived, they called together the Council and all the eldership of the children of Israel and sent to the jail to have the men brought. But when the officers came there they did not find them in the prison. They returned and reported, "We found the prison shut with all security and the guards standing at the doors, but when we opened we found no one inside." On hearing these words the commandant of the Temple and the high priests were at a

loss as to what this would grow into. Then some one came and told them, "The men whom you put in jail are standing in the Temple courts and teaching the people." Then the commandant with his subordinates went and brought them, but without violence, for they were afraid of being stoned by the people.

They brought them in and made them stand before the Council. The High Priest asked them, "Did we not strictly order you not to teach in this name? And here you have filled Jerusalem with your doctrine and want to bring this man's blood on us." Peter, answering for the apostles, said, "God must be obeyed rather than men. The God of our fathers raised up Jesus whom you had killed by hanging him on a cross. God has exalted him as Leader and Savior at his own right hand to give to Israel change of heart and forgiveness of sins. We are witnesses of these things, and so is the Holy Spirit which God has given to those who obey him." On hearing this they became furious and wanted to kill them. But a certain Pharisee named Gamaliel — a teacher of the law honored by all the people — arose in the Council and, after directing that the men should be taken outside for a little while, said, "Men of Israel, consider carefully what you are going to do to these men. For before these days arose Theudas, professing to be somebody. A number of men, about four hundred, joined themselves to him. But he was slain and all who followed him were scattered and came to naught. After him arose Judas the Galilæan, in the days of the Census, and led away people after him. He too perished, and all who followed him were scattered. And now I advise you to keep away from these men and let them alone, for if this plan or work is of men it will collapse, but if it is of God you will not be able to suppress them. You might even be found to be fighting against God."

They were persuaded by him. So they called in the apostles and gave them a flogging and ordered them not to go on speaking in the name of Jesus, and then set them at liberty; but they went away from before the Council rejoicing because they were thought worthy to be put to shame for the Name. And every day in the Temple courts and from house to house they unceasingly taught and told the good news of Jesus the Christ.

VI

In those days, when the number of disciples was increasing, the Greek-speaking Jews began to grumble at the Hebrew Jews because their widows were being overlooked in the daily service. Then the twelve called the body of disciples together and said, "We do not wish to leave the message of God and wait on tables. Therefore, brethren, pick out seven men from among you, men of reputation, full of the Spirit and of wisdom, and we will appoint them to look after this need. But we will devote ourselves to prayer and to the service of the message." This proposal pleased the whole body. So they chose Stephen, a man full of faith and of the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolaüs, a proselyte from Antioch. These they presented before the apostles, who after prayer laid their hands upon them.

The message of God continued to spread and the number of the disciples in Jerusalem increased greatly, and even a great body of the priests were obedient to the faith.

Stephen, full of grace and of power, was doing great wonders and signs among the people. But certain persons from what was called the synagogue of the Libyans and Cyrenians and Alexandrians, and some from Cilicia and Asia, rose up and disputed with Stephen; yet they could not hold their own against the wisdom and the Spirit with which he spoke. Then they got some men to say, "We have heard him speaking profane words against Moses and against God." They excited the people and the elders and the scribes, and coming suddenly upon Stephen they arrested him and led him to the Council. There they put forward false witnesses who said, "This man never ceases saying things against this holy place and the law. We have heard him say that this Jesus, the Nazarene, will destroy this place and will change the customs that Moses handed down to us." All who were sitting in the Council as they looked at him saw that his face was like the face of an angel.

VII

THE High Priest said, "Are these things true?" Stephen said: "Brethren and Fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he lived in Haran, and said to him, 'Leave your land and your kindred and go into whatever land I shall show you.' Then he came out from the land of the Chaldæans and settled in Haran. From there, after the death of his father, God removed him into this land in which you now live, but he did not give him any inheritance in it, not even a foot of it. Still he promised to give it as a possession to him and to his descendants after him, though at that time he had no child. God spoke thus, 'His descendants will sojourn in a land not their own, and they will be enslaved and maltreated four hundred years.' And God said, 'That nation by which they are enslaved I will judge, and after that they shall come out and serve me in this place.' God gave Abraham the covenant of circumcision. So Abraham circumcised his son Isaac on the eighth day, and Isaac circumcised his son Jacob, and Jacob circumcised his sons, the twelve patriarchs.

"The patriarchs becoming jealous of Joseph sold him into Egypt. But God was with him and delivered him out of all his trials, and gave him favor and wisdom before Pharaoh, king of Egypt, who made him governor over the land of Egypt and all his own house. Then there came a famine over all Egypt and Canaan, and great distress, and our fathers found no food. When Jacob heard that there was food in Egypt he sent our fathers the first time. On their second visit Joseph made himself known to his brothers, and Joseph's family was made known to Pharaoh. Then Joseph sent and invited down Jacob his father and all his relatives, seventy-five persons, and Jacob went down into Egypt and died there — he and our fathers. They were brought to Shechem and buried in the tomb which Abraham bought for a price in silver from the sons of Hamor in Shechem.

"As the time drew near for the fulfillment of the promise which God had made to Abraham, the people grew and multi-

plied in Egypt until there arose to rule over Egypt a different king, who did not know Joseph. He adopted a crafty policy toward our race and oppressed our fathers, forcing them to expose their babes so that they should not be kept alive.

"At that time Moses was born, and was beautiful in God's sight. For three months he was cared for in his father's house. When he had been exposed, Pharaoh's daughter took him up and reared him as her own son. Moses was educated in all the wisdom of the Egyptians and was strong in words and in deeds. When he reached the age of forty years it came into his heart to look after his brethren, the children of Israel. Seeing one of them being wronged, he defended him and did justice for the injured man by striking down the Egyptian. He thought that his brethren knew that God would give them freedom through his hand. But they did not understand it. On the next day Moses appeared when two of them were fighting, and tried to make peace between them, saying, 'Men, you are brethren. Why are you injuring each other?' But he who was injuring his neighbor pushed him away, saying, 'Who appointed you a ruler and judge over us? Do you mean to kill me as you killed the Egyptian yesterday?' At that word Moses fled and became a sojourner in the land of Midian, and there he had two sons.

"When forty years had passed, an angel appeared to him in the desert of Mount Sinai in the flames of a burning bush. When Moses saw the sight he was astonished, but as he was approaching to look closely, the voice of the Lord was heard, 'I am the God of your fathers, the God of Abraham and of Isaac and of Jacob.' Then Moses trembled and did not dare to look closely. The Lord said to him, 'Loose your sandals from your feet, for the place on which you are standing is holy ground. I have plainly seen the distress of my people in Egypt and I have heard their groans and have come down to deliver them. Come now and I will send you to Egypt.'

"This Moses whom they disowned, saying, 'Who made you a ruler and judge?' — this man God sent as ruler and deliverer by the hand of the angel who appeared to him in the bush. This man led them out, doing wonders and signs in the land

of Egypt and at the Red Sea and in the wilderness for forty years. This is the Moses who said, 'God will raise up for you a prophet like me from among your brethren.' This is he who was in the assembly in the wilderness, with the angel who spoke to him in Mount Sinai and with our fathers, and he received the living words to give to us. Our fathers would not obey him, but thrust him away and turned back in their hearts toward Egypt, saying to Aaron, 'Make us gods to lead us; for this Moses, who led us out of the land of Egypt — we do not know what has become of him.' And they made the image of a calf in those days and brought sacrifices to the idol and rejoiced in the work of their own hands. So God turned and gave them up to worship the stars of heaven, as it is written in the book of the prophets, 'Did you offer to me slaughtered animals and sacrifices forty years in the wilderness, O house of Israel? No, you carried the tent of Moloch and the star of the god Rephan, the images that you made for worship. Therefore I will remove you beyond Babylon.'

"In the wilderness our fathers had the Tent of the Testimony made as he who spoke to Moses directed, according to the model which he had seen. This Tent our fathers who were with Joshua received in their turn and brought into the land of the nations whom God drove out from before our fathers, and it remained until the days of David. He found favor with God and prayed that he might provide a temple for the house of Israel. But Solomon built for him a house. Yet the Most High does not dwell in buildings made by hands; as the prophet says, 'Heaven is my throne and the earth is my footstool. What sort of house will you build for me, says the Lord, or what is my place of rest? Did not my hand make all these things?'

"You stiff-necked men, uncircumcised in hearts and ears, you always resist the Holy Spirit! As your fathers did, so do you. Which one of the prophets did not your fathers persecute? Yes, they killed those who announced in advance the coming of the righteous one of whom now you have become the betrayers and murderers — you who received the law as it was transmitted by angels and have not kept it."

As they listened to these things they were cut to the heart

and ground their teeth at him. But he being full of the Holy Spirit looked up into heaven and saw the glory of God, and Jesus standing at God's right hand, and he said, "I see heaven opened and the Son of Man standing at God's right hand!" With a great shout they stopped their ears and rushed upon him with one purpose, and hurried him out of the city and stoned him. The witnesses laid down their cloaks at the feet of a young man named Saul. They stoned Stephen as he was praying and saying, "Lord Jesus, receive my spirit." Kneeling he cried aloud, "Lord, do not lay up this sin against them!" After saying this he fell asleep.

VIII

Saul also approved of their putting him to death. On that day arose a great persecution of the church in Jerusalem. All except the apostles were scattered through Judæa and Samaria. Pious men carried Stephen away for burial and made great lamentation over him. Saul cruelly hounded the church from house to house, entering and dragging out men and women and handing them over into prison.

Those who were scattered went to various places telling the good news. Philip went down to the city of Samaria and proclaimed the Christ to them. The crowds with one mind gave attention to what was said by Philip, listening to his words and seeing the signs that he did. For impure spirits came out shrieking from many who had been possessed, and many paralytic and lame people were healed. There was great rejoicing in that city.

A certain man named Simon had previously been practicing magic in the city and astonishing the people of Samaria, giving out that he was some great one. They had all given attention to him, from the least to the greatest, saying, "This man is the power of God which is called great." They had given attention to him because for a long time he had amazed them by his magic. But when they believed Philip, who was telling the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Simon himself also believed and was baptized and attached himself to

Philip, and seeing the signs and great miracles that took place he was astonished.

When the apostles in Jerusalem heard that Samaria had accepted the message of God, they sent to them Peter and John. They on arrival prayed for them, that they might receive the Holy Spirit. For the Spirit had not yet fallen on any one of them; they had merely been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit. When Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money, saying, "Give to me also this power that whoever I lay hands on may receive the Holy Spirit." But Peter said to him, "Your money perish with you because you have thought that you could buy the gift of God with money! You have no part or lot in this matter. For your heart is not right before God. Repent of this wickedness of yours, and pray the Lord that, if possible, the thought of your heart may be forgiven you. For I see that you are in the gall of bitterness and the fetters of unrighteousness." Simon answered, "You pray for me to the Lord that nothing of what you have said may come on me."

So when they had borne their testimony and had spoken the message of the Lord, they returned to Jerusalem, telling the good news in many villages of the Samaritans.

An angel of the Lord said to Philip, "Arise and go southward on the road that goes down from Jerusalem to Gaza, the road through the desert." He arose and went. Now there was a man of Ethiopia, a eunuch of high rank under Candace, queen of the Ethiopians, who was over her treasury. He had been to Jerusalem to worship and was on his return, sitting in his chariot and reading the prophet Isaiah. The Spirit said to Philip, "Go up and join this chariot." Philip ran up and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?" He said, "How can I without some one to guide me?" He begged Philip to come up and sit with him.

The passage of Scripture that he was reading was, "He was led as a sheep to slaughter, and as a lamb before his shearer is dumb, so he did not open his mouth. In his humiliation

justice was denied him. Who will describe his generation? For his life is taken away from the earth." The eunuch said to Philip, "Please tell me, of whom is the prophet speaking — of himself or of some one else?" Philip opened his mouth and beginning with that Scripture told him the good news about Jesus.

As they were going along the road they came to water, and the eunuch said, "Here is water. What is there to hinder my being baptized?" He ordered the chariot to stop and they both went down into the water, Philip and the eunuch, and he baptized him. When they had come up out of the water, the Spirit caught away Philip, and the eunuch saw him no more. He went on his way rejoicing. But Philip found himself at Azotus, and passing through all the cities he told the good news until he came to Cæsarea.

IX

Saul was still breathing out threats and murder against the disciples of the Lord. He went to the High Priest and asked from him letters to the synagogues in Damascus, that if he should find any persons who were of the Way, whether men or women, he might bring them bound to Jerusalem.

On his journey he was getting near to Damascus when suddenly a light from heaven flashed round him. He fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting me?" He asked, "Who is speaking?" The answer was, "I am Jesus whom you are persecuting. But stand up and go into the city and it will be told you what you must do." The men who were on the road with him stood struck dumb, hearing the voice, but seeing no one. Saul rose from the earth and opened his eyes, but he could see nothing. Taking him by the hand they led him into Damascus, and he was three days without seeing, and neither ate nor drank.

There was in Damascus a certain disciple named Ananias. The Lord said to him in a vision, "Ananias." He answered, "Here I am, Lord." The Lord said to him, "Rise and go to the street called Straight street, and ask in the house of Judas for a man named Saul from Tarsus. He is now in prayer, and

has seen a man named Ananias come in and lay his hands on him in order that he may receive his sight." Ananias answered, "Lord, I have heard about this man from many people — how many wicked things he has done to thy holy ones in Jerusalem, and here he has authority from the high priests to bind all who call upon thy name." But the Lord said to him, "Go, for this man is a chosen instrument of mine to carry my name before nations and kings and the children of Israel. I will show him how much he must suffer for my name." Ananias went and entered the house and put his hands on Saul, and said, "Brother Saul, the Lord has sent me — Jesus who appeared to you on the road as you were coming — that you may receive your sight and be filled with the Holy Spirit." Immediately scales seemed to fall from his eyes and he could see, and he arose and was baptized, and after taking food he regained his strength.

Saul passed some days with the disciples who were in Damascus, and at once he began to proclaim in the synagogues that Jesus was the Son of God. All who heard him were astonished and said, "Is not this the man who in Jerusalem persecuted those who call on this name, and who came here for the very purpose of binding and taking them to the high priests?" But Saul grew stronger and put to confusion the Jews who lived at Damascus, as he proved that this man was the Christ.

When a number of days had passed, the Jews plotted to put him out of the way, but this became known to Saul. They watched the gates day and night to seize him. But the disciples took him at night and let him down through an opening in the wall, lowering him in a basket.

When Saul reached Jerusalem, he tried to attach himself to the disciples, but all were afraid of him, not believing that he was a disciple. But Barnabas took him and brought him to the apostles, and related to them how he had seen the Lord on the road and how the Lord had spoken to him, and how courageously he had spoken in Damascus in the name of Jesus. After that Saul was with them in Jerusalem, going out and in and speaking freely in the name of the Lord. He frequently spoke and debated with the Greek-speaking Jews. But they kept

trying to put him out of the way. When the brethren learned of it, they took him down to Cæsarea and sent him away to Tarsus.

So the church had peace throughout all Judæa and Galilee and Samaria, and was built up, and advancing in the reverence of the Lord and by the encouragement of the Holy Spirit grew continually in numbers.

It happened that Peter, while passing about among all the holy, came down also to those who were dwelling at Lydda. He found there a man named Æneas who had been for eight years lying on a pallet, for he was a paralytic. Peter said to him, "Æneas, Jesus Christ is healing you. Rise up and make your bed." Immediately he arose. All who were living in Lydda and Sharon saw him, and they turned to the Lord.

In Joppa there was a disciple named Tabitha (in Greek Dorcas, Gazelle). She abounded in good works and acts of kindness which she was accustomed to do. It happened at that time that she fell sick and died. They bathed her and laid her out in an upper room. Since Lydda was near to Joppa and the disciples had heard that Peter was there, they sent two men to him begging him, "Do not delay to come on down to us." Peter arose and went along with them. On his arrival they took him up to the room. All of the widows came around him wailing and showing the tunics and cloaks that Dorcas had made while she was with them. Peter sent them all out and kneeling down he prayed. Then turning to the body he said, "Tabitha, rise." She opened her eyes, and seeing Peter she sat up. Giving her his hand he raised her to her feet. Then calling the holy and the widows he presented her to them alive. This became known through all Joppa and many believed in the Lord. Peter stayed in Joppa many days with a man named Simon, a tanner.

X

There was in Cæsarea a man named Cornelius, a centurion in the battalion called the Italian cohort. He was a pious man, reverencing God with all his household, doing many acts of charity to the people and praying to God constantly. About

three o'clock one afternoon he saw plainly in a vision an angel come in and say to him, "Cornelius." He gazed at him in alarm and asked, "What is it, my Lord?" The angel said to him, "Your prayers and your gifts of charity have come up as an evidence before God. Now send men to Joppa and ask for a man named Simon, who is called Peter. He is the guest of a certain Simon, a tanner, whose house is by the seaside."

When the angel who had been speaking to him had gone, Cornelius called two of his servants and a pious soldier of those who were attached to him, and, after explaining everything to them, sent them to Joppa. On the next day, while they were on the road and approaching the city, Peter went up on the housetop to pray. It was about noon. He began to feel hungry and wished to eat. While they were preparing food, he fell into a trance and saw the heavens opened and something descending like a great sheet being let down to the ground by the four corners. In it were all kinds of fourfooted animals and reptiles and birds of the air. Then a voice came to him, "Rise, Peter, kill and eat." But Peter said, "By no means, Lord, for I have never eaten anything unclean or impure." A second time the voice came to him, "What God has cleansed you must not think unclean." This happened a third time, and then immediately the sheet was taken up into the heavens.

Peter was thinking this over and was at a loss what the vision meant. Just then the men who had been sent by Cornelius, after inquiring for the house of Simon, came to the door and called to know whether Simon called Peter was a guest there. While Peter was debating with himself about the vision, the Spirit said, "Here are two men looking for you. Rise and go down and go with them without misgivings, for I have sent them." Peter went down and said to the men, "Here I am — the man you are looking for. What is the reason for your coming?" They said, "Cornelius, a centurion, an upright and God-fearing man, well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house, and to listen to your words." Then he invited them in and entertained them.

The next day Peter arose and went away with them, and some

of the brethren from Joppa accompanied him. On the following day they came to Cæsarea. Cornelius was expecting them and had assembled his relatives and his close friends. As Peter was about to enter, Cornelius met him and falling at his feet did him reverence. But Peter lifted him up, saying, "Stand up; I myself also am a man." Conversing with him Peter entered the house and found many people assembled. He said to them, "You understand that it is against our Law for a Jew to be closely associated with a Gentile or to visit him. But God has taught me not to call any person common or unclean. Therefore when I was sent for I came without making any objection. So now I ask, For what reason have you sent for me?"

Cornelius said, "Four days ago, at this hour, I was offering the three o'clock prayer in my house, when suddenly a man stood before me in shining dress and said, 'Cornelius, your prayer has been heard and your gifts of charity have been remembered before God. Send to Joppa and call for Simon who is surnamed Peter. He is a guest in the house of Simon a tanner near the sea.' Immediately I sent to you and you have done well in coming. Now here we all are in God's presence to hear all that the Lord has commanded you."

Peter opened his mouth and said, "Truly I understand that God is not partial, but in every nation whoever reverences him and lives righteously is acceptable to him. As to the message which he sent to the children of Israel telling the good news of peace through Jesus Christ — who is Lord of all — you know the story that spread through all Judæa. It began in Galilee after the baptism which John proclaimed. You know of Jesus of Nazareth, how God anointed him with the Holy Spirit and with power. He went about doing good and healing all who were harassed by the Devil, for God was with him. We are witnesses of all that he did in the country of the Jews and in Jerusalem. They hung him on a cross and so killed him. But God raised him up on the third day and granted that he should become visible, not to all the people, but to witnesses previously chosen by God, namely, to us who ate and drank with him after his resurrection from the dead. God commanded us to proclaim to the people and to testify that he is the divinely

appointed Judge of the living and the dead. All of the prophets testify to this, that every one who believes in him obtains forgiveness of sins through his name."

While Peter was speaking these words, the Holy Spirit fell on all who were listening to his message. All the believers who were of the circumcision who had come along with Peter were amazed that the gift of the Holy Spirit was poured out on the Gentiles, for they heard them speaking with tongues and glorifying God. Then Peter said, "Can any one forbid water for the baptism of these people who have received the Holy Spirit just as we did?" And he directed that they should be baptized in the name of Jesus Christ. Then they asked him to remain there a few days.

XI

The apostles and the brethren throughout Judæa heard that the Gentiles also had received the message of God. When Peter went up to Jerusalem, those who were of the circumcision criticized him, saying, "You went into the houses of uncircumcised men and ate with them." But Peter began and explained consecutively all that had happened. He said, "I was in the city of Joppa and was praying, and in a trance I saw a vision. Something like a great sheet was descending, lowered from heaven by the four corners, and it came to where I was. I looked at it attentively and saw the fourfooted animals of the earth and the wild beasts and the reptiles and the birds of the air. Then I heard a voice saying to me, 'Rise, Peter, kill and eat.' I said, 'By no means, Lord, for never has anything common or unclean entered my mouth.' The voice spoke again from heaven, 'What God has cleansed you must not think common.' This happened three times and then everything was drawn up again into heaven. Immediately three men came to the house in which we were. They had been sent from Cæsarea to me. The Spirit directed me to go with them without any questioning. These six brethren also went with me, and we entered the man's house. He related to us how he had seen in his house an angel who stood and said, 'Send to Joppa for Simon who is called Peter. He will speak to

you words by which you and your whole household will be saved.' When I began speaking the Holy Spirit fell on them, just as on us at the beginning, and I remembered the words of the Lord how he said, 'John baptized with water, but you will be baptized with the Holy Spirit.' If then God gave to them the same gift that he gave to us on believing in the Lord Jesus, who was I that I could oppose God?"

On hearing this they ceased their criticism and gave glory to God, saying, "Then even to the Gentiles God has granted the change of heart that leads to life."

Those who were scattered abroad by the persecution that arose in connection with Stephen went as far as Phœnicia and Cyprus and Antioch, telling the message to none but Jews. Some of them were men of Cyprus and Cyrene, and they on reaching Antioch spoke also to the Greeks, telling them the good news of the Lord Jesus. The hand of the Lord was with them, and a large number believed and turned to the Lord.

Word came to the ears of the church in Jerusalem regarding these men, and they sent Barnabas to Antioch. When he arrived and saw the grace of God he was delighted, and he encouraged all to be firmly faithful to the Lord. For he was a good man and full of the Holy Spirit and of faith. A considerable number were added to the Lord.

Barnabas went away to Tarsus to look up Saul, and upon finding him he brought him to Antioch. For a whole year they met with the church and taught a large company, and it was in Antioch that the disciples were first called "Christians."

In those days some prophets went down from Jerusalem to Antioch. One of them named Agabus arose and foretold through the Holy Spirit that a great famine was going to occur over all the inhabited world. (It happened in the time of Claudius.) Then the disciples determined, each according to his means, to send something for the help of the brethren who were living in Judæa. This they did, sending it to the elders by the hands of Barnabas and Saul.

XII

About that time King Herod laid hands on some members of the church in order to maltreat them. He killed James the brother of John with the sword. Seeing that it was pleasing to the Jews, he proceeded to arrest Peter also. This was during the Days of Unleavened Bread. He seized him and put him in prison, committing him to four guards of four soldiers each for safe keeping, intending to bring him out to the people after the Passover. So Peter was under guard in the prison. But prayer was continually made by the church to God for him.

On the very night before Herod was going to bring him out, Peter was sleeping between two soldiers bound with two chains, and guards before the door were watching the prison. Suddenly an angel of the Lord was there. Light shone in the cell. Striking Peter's side he woke him, saying, "Rise up quickly." His chains fell off his hands. The angel said to him, "Put on your belt and your sandals." Peter did so. The angel said to him, "Throw your cloak around you and follow me." Peter came out and followed along, not knowing whether what the angel was doing was real. He thought he was seeing a vision. After passing the first guard and the second, they came to the iron gate that leads into the city. This opened for them of its own accord and they went out and went along one street. Then suddenly the angel left him.

When Peter came to himself, he said, "Now I know truly that the Lord has sent his angel and has delivered me out of the hands of Herod, and from all the expectation of the Jewish people." So understanding the situation, he came to the house of Mary the mother of John called Mark, where a number were assembled and were praying.

When Peter knocked at the door of the entry, a girl named Rhoda came to listen, and when she recognized Peter's voice, without opening the door, she ran for joy and told them that Peter was standing at the door. They said to her, "You are insane." But she was positive that it was so. They said, "It is his angel." Peter continued knocking. When they opened the door and saw him they were amazed. He motioned to

them with his hand to be silent, and explained to them how the Lord had delivered him out of the prison, and he said, "Tell this to James and the brethren." Then he left and went to a different place.

When day came there was no small commotion among the soldiers as to what had become of Peter. Herod searched for him, but not finding him he closely questioned the guards and ordered them to be led away to execution. Then he went down from Jerusalem to Cæsarea and stayed there.

Herod had a bitter feud with the Tyrians and Sidonians. But they came to him with one mind, and having won over Blastus, the King's chamberlain, they begged for peace, because their country depended for its food supply on the King's country. On an appointed day Herod in his royal robes sat on a platform and made an address to them. The people shouted, "It is a god's voice, not a man's." Immediately an angel of the Lord struck him, because he did not give the glory to God, and he was eaten by worms and expired. But God's message grew and spread.

Barnabas and Saul after fulfilling their mission returned from Jerusalem, bringing along with them John, surnamed Mark.

XIII

There were in Antioch among the members of the church several prophets and teachers — Barnabas, and Symeon, who was called Niger, and Lucius of Cyrene and Manaen (a companion in childhood of Prince Herod) and Saul. As they were serving the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." Then, after fasting and praying and laying their hands upon them, they sent them off.

Sent out in this way by the Holy Spirit, Barnabas and Saul went down to Seleucia and from there sailed for Cyprus. Arriving at Salamis they announced God's message in the synagogues of the Jews. They had John as their assistant. After passing through the whole island as far as Paphos, they came across a Jewish magician and false prophet, named Bar-

Jesus, who was in the company of the Proconsul, Sergius Paulus, an intelligent man. The Proconsul invited in Barnabas and Saul and desired to hear God's message. But Elymas the magician (for that is the translation of his name) opposed them, endeavoring to turn the Proconsul away from the faith. But Saul (who is also called Paul), full of the Holy Spirit, fixed his eyes on him and said, "You who are full of every kind of fraud, you son of the Devil, you enemy of all righteousness, will you never stop perverting the straight paths of the Lord? And now the hand of the Lord is upon you and you will be blind for a time, unable to see the sun." Immediately a dimness and darkness fell on him, and he went about seeking for people to lead him by the hand. Then the Proconsul, seeing what had happened, believed, being amazed at the teaching of the Lord.

Sailing away from Paphos, Paul and his companions came to Perga in Pamphylia. John left them there and returned to Jerusalem. But they went on from Perga and came to Antioch in Pisidia. On the Sabbath they went into the synagogue and sat down. After the reading of the Law and the Prophets, the synagogue directors sent to them saying, "Brethren, if you have any word of encouragement for the people, speak it."

Paul rose and motioning with his hand said, "Israelites and you who reverence God, listen. The God of this people Israel chose our fathers and made the people great during their sojourn in the land of Egypt, and with an uplifted arm brought them out. For a period of about forty years he fed them in the wilderness, and after destroying seven nations in the land of Canaan he gave them their land as an inheritance for about four hundred and fifty years. After that he gave them judges down to the prophet Samuel. Next they asked for a king and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. After removing him, God raised up David to be their king, to whom he bore testimony, 'I have found David the son of Jesse, a man after my own heart. He will carry out all my purposes.'

"Of this man's descendants God, according to his promise, brought to Israel a savior — Jesus, before whose coming John had proclaimed to all the people of Israel baptism for a change

of heart. As John was finishing his career he used to say, 'What do you think that I am? I am not he. But one is coming after me the sandals of whose feet I am not worthy to unfasten.'

"Brethren, sons of Abraham's race and those among you who reverence God, the message of this salvation has been sent to you. For the inhabitants of Jerusalem and their rulers, neither understanding him nor the utterances of the prophets which are read every Sabbath, fulfilled those utterances by condemning him. Although they found no ground for putting him to death they begged Pilate to have him killed. When they had completely done all that had been predicted about him, they took him down from the cross and laid him in a tomb. But God raised him from the dead and he appeared for many days to those who had gone up with him from Galilee to Jerusalem. They are now his witnesses to all the people.

"We tell you the good news that the promise to our fathers has been kept; for God has fulfilled it for our children in raising up Jesus, as it is written in the second psalm, 'Thou art my son; to-day I have become thy father.' And as to his raising him from the dead, never to return to decay, he spoke thus; 'I will give you the holy and sure promises made to David.' Therefore he says also in another psalm, 'Thou wilt not let thy holy one see decay.' For David after serving the will of God in his own generation fell asleep and was laid with his fathers and saw decay. But he whom God raised up saw no decay.

"Therefore let it be known to you, brethren, that through him forgiveness of sins is proclaimed to you. Yes, every one who believes in him is cleared from all the sins from which you could not be cleared by the Law of Moses. Take care then that what was said in the Prophets does not come on you, 'See, you disdainful ones, and wonder and perish; for I am working a work in your days — a work which you will not believe even if some one fully explains it to you.'"

As Paul and Barnabas were going out, the people begged that these words might be spoken to them on the next Sabbath. After the synagogue was dismissed, many of the Jews and of the pious converts to Judaism followed Paul and Barnabas, who

talked to them and endeavored to persuade them to hold fast to the grace of God.

On the next Sabbath almost the whole city came together to hear the message of God. But the Jews, seeing the crowds, were filled with anger and kept speaking in abusive language against what was said by Paul. Then Paul and Barnabas said with fearless plainness, "The message of God had to be spoken first to you. But since you thrust it away and do not judge yourselves worthy of life eternal — now, we turn to the Gentiles. For so the Lord has commanded us, 'I have set you for a light of the Gentiles, that you may be for salvation to the ends of the earth.'" When the Gentiles heard this, they rejoiced and glorified the message of the Lord, and all who were predestined to life eternal believed.

The message of the Lord was carried abroad through the whole country. But the Jews stirred up the pious women of high standing and the leading men of the city, and started a persecution against Paul and Barnabas and expelled them from their boundaries. They shook off the dust of their feet as a protest against them, and came to Iconium. The disciples were filled with joy and with the Holy Spirit.

XIV

In Iconium Paul and Barnabas went in the same way into the synagogue and spoke so that a large number both of Jews and of Greeks believed. But the unbelieving Jews excited and embittered the minds of the Gentiles against the brethren. Therefore the apostles spent considerable time speaking freely and fearlessly in reliance upon the Lord, who bore witness to his gracious message by permitting signs and wonders to be done by their hands. The people of the city became divided; some were with the Jews and some with the apostles. But when there was a rush made by the Gentiles and the Jews, along with their rulers, to hustle them and stone them, the apostles learned of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding country, and there they went on telling the good news.

In Lystra there was a man sitting who was powerless in his

feet. He had been lame from his mother's womb and never had walked. He was listening to Paul as he was speaking. Paul fixed his eyes on him, and, seeing that he had faith to be healed, said in a loud voice, "Stand up straight on your feet." He sprang up and walked about.

When the crowds saw what Paul had done, they raised their voices, saying in Lycaonian, "The gods have taken human form and come down to us." They called Barnabas Zeus and Paul Hermes, because he was the principal speaker. Then the priest of Zeus, whose temple was in front of the city, brought bulls and garlands to the gates, followed by the crowds, and intended to offer sacrifice. But when the apostles Barnabas and Paul heard of it, they rent their garments and sprang into the crowd, crying out, "Men, why are you doing this? We too are men with the same weaknesses that you have. We are bringing you the good news that you are to turn from these foolish things to the living God, who made the heavens and the earth and the sea and all things that are in them. In past generations he permitted all the nations to go their own ways, though he did not leave himself without evidence, for he did you good and gave rains from heaven and fruitful seasons, filling your hearts with food and gladness." Even by saying this they with difficulty kept the crowds from offering sacrifice to them.

But Jews arrived from Antioch and Iconium and won over the crowds, and they stoned Paul and dragged him outside of the city, thinking that he was dead. But when the disciples gathered around him he rose up and reëntered the city. On the next day he left with Barnabas for Derbe. Telling the good news in that city they made a number of disciples. Then they returned to Lystra and Iconium and Antioch, reassuring the minds of the disciples and encouraging them to be steadfast in the faith, saying, "Through many trials we must enter into the kingdom of God." They appointed elders for them in every church, and after prayer and fasting committed them to the Lord in whom they had believed.

They passed through Pisidia and came into Pamphylia. After telling the message in Perga, they came down to Attalia. From there they sailed for Antioch, where they had been com-

mitted to the grace of God for the work which they had now completed. Upon their arrival they assembled the church and narrated all that God, working with them, had done, and how he had opened the door of faith to the Gentiles. There they passed no little time with the disciples.

XV

But certain men came down from Judæa and undertook to teach the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." Since no little dissension and controversy arose between Paul and Barnabas and these men, it was arranged that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders about this question. So they were sent on by the church and passed through Phœnicia and Samaria, relating the conversion of the Gentiles, which caused great joy to all the brethren. On their arrival in Jerusalem they were welcomed by the church and the apostles and the elders, and they narrated all that God, working with them, had done. Then some of the party of the Pharisees, who had become believers, rose and said, "We must circumcise them and tell them to keep the Law of Moses."

The apostles and elders met to confer about this matter. After there had been much debate, Peter rose and said to them, "Brethren, you know that in early days God chose among you that through my mouth the Gentiles should hear the message of good news and should believe. And God, who knows all hearts, bore witness to them by giving them the Holy Spirit, just as he did to us. He made no difference between us and them in cleansing their hearts by faith. Now, therefore, why are you testing God by putting on the neck of the disciples a yoke which neither our fathers nor we have been able to bear? On the contrary we believe that we are saved through the grace of the Lord Jesus just as they are."

The whole assembly remained silent and listened to Barnabas and Paul relating all the signs and wonders that God had done through them among the Gentiles. When they ceased speaking, James said, "Brethren, listen to me. Symeon has

told how first God graciously visited the Gentiles and took a people for his name. With this the words of the prophets agree, as it is written, 'After this I will return and build up again the tent of David which has fallen down; yes, I will build up its ruins and erect it again, that the rest of mankind may seek the Lord, even all the Gentiles upon whom my name has been bestowed, says the Lord who does these things foreknown from of old.' Therefore I judge best not to trouble those of the Gentiles who have turned to God, but to write to them to abstain from contamination with idols, and from unchastity, and from what has been strangled, and from blood. For Moses has had for generations past in every city those who preach him, for he is read in the synagogues every Sabbath."

Then it seemed good to the apostles and the elders, with the whole church, to select men from themselves and to send them to Antioch with Paul and Barnabas; namely, Judas called Barsabbas, and Silas, men esteemed among the brethren. They wrote and sent by their hands the following letter:

"The Apostles and the Brethren who are elders, to the Brethren from the Gentiles in Antioch and Syria and Cilicia: Greeting.

"Inasmuch as we have heard that certain persons from us have troubled you with words, unsettling your minds, — men whom we did not authorize, — it seemed good, after unanimous agreement, to select some men and send them to you with our beloved Barnabas and Paul, who have exposed their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who will tell you orally the same things. For it seemed good to the Holy Spirit and to us to lay on you no further burden than these necessary things: to abstain from things sacrificed to idols, and from blood, and from strangled things, and from unchastity. If you keep yourselves from these you will do well. Farewell."

So they were sent away and went down to Antioch, where they called together the whole body and delivered over the letter. On reading it they rejoiced over the encouragement. Both Judas and Silas, being themselves prophets, encouraged and confirmed the brethren by long addresses. After spend-

ing some time they were sent away with a message of peace from the brethren to those who had sent them. Paul and Barnabas stayed on in Antioch teaching and telling, in association with many others, the good news of the Lord's message.

After some time Paul said to Barnabas, "Let us go back and visit the brethren in every city in which we made known the Lord's message, and see how they are prospering." Barnabas wished to take along John who was called Mark. But Paul did not approve of taking him along, since he had left them in Pamphylia and had not gone on with them into the work. Such a difference of feeling resulted that they separated from each other. Barnabas took Mark and sailed away to Cyprus. Paul selected Silas and left, after being commended to the grace of the Lord by the brethren. They went through Syria and Cilicia strengthening the churches.

XVI

They came to Derbe and Lystra. At Lystra there was a disciple named Timothy, the son of a Jewish woman, who was a believer, and of a Greek father. He had a good reputation among the brethren in Lystra and Iconium. Paul wished to have Timothy go with him. So he took him and circumcised him because of the Jews who were in those parts. For they all knew that his father was a Greek.

Thus they traveled through the cities and delivered to the disciples for observance the rules that had been decided on by the apostles and elders in Jerusalem. So the churches grew firmer in faith and increased in numbers from day to day.

They went through Phrygia and the Galatian country, the Holy Spirit having prevented their speaking the message in Asia. Upon reaching Mysia they attempted to go into Bithynia, but the spirit of Jesus did not allow them. Passing by Mysia they came down to Troas. There a vision appeared to Paul in the night — a Macedonian man was standing and begging him saying, "Come over into Macedonia and help us." After Paul had seen the vision, we at once tried to go out to Macedonia, inferring that God had called on us to tell the good news to the people there.

Sailing away from Troas we made a straight run to Samothrace, and on the next day to Neapolis. From there we went to Philippi, which is the first city of that part of Macedonia and is a Roman colony. We remained in that city for a number of days.

On the Sabbath day we went outside of the gate to a place on the riverside where it was customary to go for prayer, and we sat down and talked with the women who had gathered there. One woman named Lydia, a dealer in purple, from the city of Thyatira, who reverenced God, was listening. God opened her heart to receive what was said by Paul. When she had been baptized along with her household, she begged us, "If you have judged me to be faithful to the Lord, come into my house and stay," and she insisted on our doing so.

It so happened that as we were going to the place of prayer a certain slave girl who had a spirit of divination met us. She was bringing great gain to her masters by divining. She followed Paul and us and kept calling out, "These men are servants of God Most High, and they are teaching you the way of salvation." This she kept doing for many days. Paul was annoyed, and turning he said to the spirit, "I tell you in the name of Jesus Christ to come out of her," and it came out at that very moment.

When her masters saw that the hope of their gain was gone, they laid hold of Paul and Silas and dragged them into the public square before the authorities. Bringing them in, they said to the magistrates, "These men, who are Jews, are disturbing our city and teaching customs which it is not proper for us, who are Romans, to receive or practice." The crowd joined in the attack upon them, and the magistrates tore off their clothes and ordered them to be beaten with rods. After laying many stripes upon them they cast them into prison, ordering the jailer to keep them securely. He on receiving such an order thrust them into the inner prison and made their feet secure in the stocks.

But about midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening. Suddenly there was a great earthquake, so that the foundations

of the prison were shaken. Immediately all the doors were opened and every one's fetters were loosed. The jailer, waking from sleep and seeing the doors of the prison open, drew his sword and was about to kill himself, thinking that the prisoners had escaped. But Paul said with a loud voice, "Do no harm to yourself, for we are all here." Calling for a light he sprang in and fell down trembling before Paul and Silas, and led them out and said, "Men, what must I do to be saved?" They said, "Believe in the Lord Jesus and you will be saved, and your household," and they told the message of God to him and to all who were in his house. He took them at that hour of the night and washed their stripes. Then he was baptized, he and all of his household, immediately. He brought them into his house and spread the table for them, and rejoiced with his whole family because he had believed in God.

When morning came the magistrates sent their orderlies to say, "Set those men at liberty." The jailer told this order to Paul, "The magistrates have sent to have you set at liberty. Now go out and proceed on your journey in peace." But Paul said to them, "After beating us publicly and without a trial, although we are Romans, they cast us into prison. And are they now sending us out secretly? No, let them come themselves and lead us out." The orderlies reported these words to the magistrates. When they heard that they were Romans they were alarmed, and came and begged them, and after leading them out requested them to leave the city. They came out of the prison and went into Lydia's house, and after seeing and encouraging the brethren they departed.

XVII

After passing through Amphipolis and Apollonia they came to Thessalonica. Here there was a synagogue of the Jews. According to Paul's custom he went in to meet with them, and on three Sabbath days he reasoned with them from the Scriptures, explaining and showing that it was necessary that the Christ should suffer and rise from the dead, and saying, "Jesus of whom I am telling you is the Christ."

Some of them were persuaded and attached themselves to

Paul and Silas — a large number of the pious Greeks and not a few of the leading women. But the Jews became excited and, taking with them some of the base loafers from the market-place, they made a mob and threw the city into confusion. They attacked the house of Jason and tried to bring Paul and Silas out to the people. Not finding them, they dragged Jason and certain brethren before the magistrates, shouting, "These men who have upset the world have now come here. Jason has received them. They all do contrary to the decrees of Cæsar, saying that there is a different king — Jesus." Both the crowd and the magistrates were disturbed on hearing this. So they took security from Jason and the rest and then dismissed them.

The brethren immediately sent off Paul and Silas in the night to Berœa. They on arrival went into the synagogue of the Jews. These people were nobler than those in Thessalonica. They welcomed the message with all readiness and examined the Scriptures daily to see whether these things were so. Consequently many of them believed, and also not a few Greeks; women of high standing and men.

When the Jews of Thessalonica learned that God's message had been proclaimed by Paul also in Berœa, they came there agitating and disturbing the crowds. At once then the brethren sent away Paul to go down to the sea coast. Silas and Timothy remained there. Those who were conducting Paul took him as far as Athens, and, after receiving a letter to Silas and Timothy to come to him as soon as possible, they left.

While Paul was waiting for them in Athens, his spirit was stirred within him as he looked upon the city full of idols. He often debated in the synagogue with the Jews and pious persons, and in the market-place every day with whoever happened to be there. Some of the Epicurean and Stoic philosophers encountered him, and some said, "What can this idle talker mean?" Others said, "He seems to be a proclaimer of foreign gods," because he was telling the good news of Jesus and the resurrection. They took him and led him up on to the Areopagus, saying, "May we know what this new doctrine that you are speaking of is? For you are bringing strange and

surprising things to our ears. We wish to know what these things are." For all the Athenians and the foreigners residing there spent their time in nothing else than in telling or hearing something newer than the last. Paul took his stand in the midst of the Areopagus and said:

"Men of Athens, I see that you are in every way unusually reverential to the gods. For in passing about and contemplating your sacred objects I came upon an altar on which was inscribed, 'To an unknown God.' What you are worshiping in ignorance — that I am making known to you.

"The God who made the world and all the things that are in it, he who is Lord of heaven and earth, does not dwell in temples made by hands, nor is he served by human hands, as if he needed anything. For he gives to all life and breath and all things. And he made of one every nation of men to dwell on all the face of the earth, having marked out the appointed times and the boundaries of their abodes, that they might seek for God, if they could feel after him and find him, though, indeed, he is not far from each one of us. For in him we live and move and are; as some of your own poets have said, 'For we also are his offspring.' Being then the offspring of God, we ought not to think that deity is like gold or silver or stone, a thing carved by man's art and thought. The times of ignorance God overlooked, but now he commands all men everywhere to change, since he has set a day in which he will soon judge the world in justice by the man whom he has appointed, and of whom he has given evidence to all men by raising him from the dead."

When they heard of the resurrection of the dead, some sneered; others said, "We will hear you again about this." So Paul went out from the midst of them. But certain men attached themselves to him and believed. Among them was Dionysius the Areopagite, and there was a woman named Damaris and several other persons.

XVIII

After this Paul left Athens and came to Corinth. There he found a Jew named Aquila, born in Pontus but recently come

from Italy with Priscilla his wife, because Claudius had ordered all Jews to leave Rome. Paul visited these people, and because he was of the same trade stayed with them and they worked together; for by trade they were tent-makers. But in the synagogue every Sabbath he reasoned and endeavored to persuade both Jews and Greeks.

When Silas and Timothy came down from Macedonia, Paul was absorbed by the message, bearing witness to the Jews that Jesus was the Christ. When they resisted and spoke profane words, he rent his garments and said to them, "Your blood is on your own heads. I am clear, and from now on I am going to the Gentiles." So he changed over from there and came into the house of a man named Titus Justus, who reverenced God. His house was next to the synagogue. Crispus, the synagogue Director, believed in the Lord with all his household, and many of the Corinthians when they heard believed and were baptized. The Lord spoke in the night by a vision to Paul, "Do not fear, but speak and be not silent, for I am with you and no one shall attack and harm you, for I have many people in this city." So he stayed a year and six months, teaching among them the message of God.

While Gallio was Proconsul of Achaia, the Jews with one mind made an attack on Paul and brought him before the court, saying, "This man is inducing men to worship God in a way contrary to law." As Paul was about to open his mouth, Gallio said to the Jews, "If it was some crime or wicked knavery, O you Jews, I would have reasonable patience with you. But if it is a dispute about doctrine and names and your own law, see to it yourselves. I will not be a judge of these things," and he drove them from before the judge's seat. Then they laid hold of Sosthenes, the synagogue Director, and beat him right in front of the judge's seat. But Gallio cared for none of these things.

Paul remained a number of days more. Then after taking leave of the brethren he sailed away to Syria, and Priscilla and Aquila went with him. He had shaved his head at Cenchreæ, for he had a vow. They came to Ephesus and Paul left his companions there. He himself went into the synagogue and

debated with the Jews. Although they begged him to stay longer, he did not consent, but took his leave, saying, "I will return to you again, God willing." From Ephesus he put to sea and came to Cæsarea. Then he went up [to Jerusalem] and greeted the church, and from there returned to Antioch. After spending some time there he set out and went through the Galatian country and Phrygia, place by place, strengthening all the disciples.

A certain Jew named Apollos, an Alexandrian by birth, a learned man, had come to Ephesus. He was strong in knowledge of the Scriptures and had been instructed in the way of the Lord, and, being very earnest in spirit, was teaching accurately about Jesus, although he knew no baptism but John's. This man began to speak fearlessly in the synagogue. When Priscilla and Aquila heard him, they took him and explained to him the way of God more accurately still. As he wished to cross over to Achaia, the brethren encouraged him and wrote to the disciples to welcome him. So he went and greatly helped those who had believed through grace. For he powerfully and publicly refuted the Jews, showing from the Scriptures that Jesus is the Christ.

XIX

While Apollos was in Corinth, Paul, after passing through the upper country, came to Ephesus and found certain disciples. He said to them, "Did you receive the Holy Spirit when you believed?" They said to him, "On the contrary, we did not even hear that there was a Holy Spirit." He said, "How then were you baptized?" They said, "With John's baptism." Paul said, "John baptized with the baptism of a change of heart, telling the people to believe in one who was coming after him, that is, in Jesus." On hearing that, they were baptized in the name of the Lord Jesus, and when Paul laid his hands on them the Holy Spirit came on them and they spoke with tongues and prophesied. There were about twelve of these men in all.

For three months Paul went into the synagogue and spoke fearlessly, arguing persuasively regarding the kingdom of God.

When some were hardened and would not believe and spoke evil of the Way before the congregation, he departed from them and took away his disciples and discussed daily in the lecture-hall of Tyrannus. This went on for two years, so that all the inhabitants of Asia, both Jews and Greeks, heard the message of the Lord.

Through the hands of Paul, God did miracles of no ordinary kind, so that handkerchiefs and aprons that had touched his body were carried to the sick, and the diseases left them and the evil spirits departed. Then some of the wandering Jewish exorcists undertook to invoke over those who had evil spirits the name of the Lord Jesus, saying, "I adjure you by Jesus whom Paul proclaims." There were seven sons of a certain Sceva, a Jewish high priest, who did this. But the evil spirit answered them, "Jesus I know and Paul I know; but who are you?" and the man in whom the evil spirit was sprang on them and overpowered both of them, and so belabored them that they fled from that house naked and wounded. This became known to all who were living in Ephesus, both Jews and Greeks, and awe fell on all of them, and the name of the Lord Jesus came to be held in high honor. Many of those who had become believers came confessing and telling of their practices. A number of those who had practiced magic brought their books and burned them before all. Adding up the prices of them they found the total to be fifty thousand pieces of silver.[1] Thus vigorously the Lord's message grew and strengthened.

When these things had been accomplished Paul took it in mind to pass through Macedonia and Achaia and go to Jerusalem, saying, "After I have been there I must see Rome also." He sent on into Macedonia two of his assistants, Timothy and Erastus, but he himself remained awhile in Asia.

At that time there arose no small commotion about the Way. For a certain man named Demetrius, a silversmith, a maker of silver shrines of Artemis, was bringing to the artisans no small gain. He gathered these and the workmen employed about such things and said, "Men, you know that from this business we get our wealth, and you see and hear that not only at Ephe-

[1] Probably about ten thousand dollars.

sus, but also throughout almost all Asia this Paul has persuaded and drawn away a large number, saying that handmade gods are not gods at all. Not only is this trade of ours in danger of coming into disrepute, but also the temple of the great goddess Artemis is in danger of being held of no account, and she whom now all Asia and the wide world worship will be deposed from her majesty."

Upon hearing this, they became full of anger and shouted, "Great is Artemis of the Ephesians!" The city was filled with confusion, and the people rushed with one mind into the theater, having gotten hold of Gaius and Aristarchus, fellow travelers of Paul's. When Paul wished to go in and face the people the disciples would not let him. Some of the city officials who were his friends sent to him and begged him not to expose himself in the theater. Some were shouting one thing and some another, for the assembly was in confusion, and the most did not know why they had come together. Some of the crowd fixed on Alexander, since the Jews were putting him forward. And Alexander motioned with his hand and wished to make a defense before the people. But when they recognized that he was a Jew, there arose one shout from all for about two hours, "Great is Artemis of the Ephesians!"

Then the City Clerk quieted the crowd and said, "Men of Ephesus, who is there of all men who does not know that the city of Ephesus is the temple-keeper of the great Artemis, and of her image which fell down from Zeus? Since these things are indisputable, you ought to be calm and do nothing rash. For you have brought here these men who are not robbers of temples nor defamers of your goddess. If Demetrius and the artisans with him have a charge against any one, there are court days and there are proconsuls; let the parties state their cases. If you are seeking anything further, it shall be settled in a lawful assembly. For we are in danger of being called in question regarding to-day's mob, and we shall not be able to give a reason for this tumult." By saying this he dissolved the gathering.

XX

When the uproar had ceased, Paul sent for the disciples, and, after encouraging them, he bade them farewell and left to proceed to Macedonia. Passing through those parts and encouraging them by many addresses, he came into Greece. There he spent three months. When a plot was formed against him by the Jews as he was about to sail for Syria, he decided to return through Macedonia. There were in company with him Sopater of Berœa, the son of Pyrrhus, and of the Thessalonians Aristarchus and Secundus, and Gaius of Derbe and Timothy, and from Asia Tychicus and Trophimus. These went on and were waiting for us in Troas. After the Days of Unleavened Bread we sailed from Philippi and came to them in Troas in five days. There we spent seven days.

On the first day of the week, when we all were assembled to break bread, Paul was discoursing to them, being about to leave in the morning, and he extended his address until midnight. There were many lamps in the upper room where we were assembled. A certain young man named Eutychus, sitting in a window, was overcome with deep sleep while Paul went on discoursing. At last overpowered by sleep he fell from the third story and was taken up dead. But Paul went down and threw himself on him and embraced him and said, "Do not make a noisy wailing; for his life is still in him." Then he went up and broke bread and ate and talked on till daybreak and so departed. They brought the boy living, and were not a little comforted.

We went in advance to the ship and sailed for Assos, intending to take on Paul there, for so he had arranged, intending to come himself by land. So when he joined us at Assos, we took him aboard and came to Mitylene. From there we sailed next day and arrived off Chios. The next day we came to Samos, and on the following day to Miletus. For Paul had determined to sail by Ephesus in order not to spend time in Asia. He was hurrying to be in Jerusalem, if possible, on the Day of Pentecost.

From Miletus he sent to Ephesus for the elders of the church.

When they came to him, he said to them, "You know how I have lived among you the whole time since the first day I set foot in Asia, serving the Lord with all humility and with tears and with trials that befell me through the plots of the Jews — how I did not shrink from telling you anything that was profitable or from teaching you publicly and from house to house, urging upon both Jews and Greeks the need of a change of heart toward God and of faith in our Lord Jesus.

"And now I am on my way, bound in spirit, to Jerusalem, not knowing what is to befall me there, except that the Holy Spirit testifies from city to city that chains and trials are waiting for me. But I do not hold my life as of any account if only I may finish my race and the service which I received from the Lord Jesus, to testify to the good news of the grace of God. And now I know that you all, among whom I have gone about heralding the kingdom, will never see my face again. Therefore I testify to you to-day that I am clear of the blood of all. For I did not shrink from telling you the whole purpose of God.

"Be watchful of yourselves and of all the flock of which the Holy Spirit has placed you as overseers. Shepherd the church of God which he bought with his own blood. I know that after my departure fierce wolves will come among you, not sparing the flock. And from among yourselves men will arise speaking perverse things to draw away the disciples after themselves. Therefore watch, remembering that for three years I never ceased night nor day to exhort each one of you with tears.

"And now I commit you to the Lord and to his gracious message, which can build you up and give you the heritage among all those who have been made holy. I have coveted no man's silver or gold or apparel. You yourselves know that these hands provided for my needs and the needs of my companions. In all things I showed you that so laboring we ought to help the weak, and to remember the words of the Lord Jesus, that he said, 'It is more blessed to give than to receive.'"

After saying this he kneeled with them all and prayed. All wept aloud, and falling on Paul's neck they kissed him affec-

tionately, grieving especially because he had said that they would never see his face again; and they escorted him to the ship.

XXI

When we had torn ourselves away from them and had sailed, we made a straight run to Cos, then on the next day to Rhodes and from there to Patara. There finding a ship crossing to Phœnicia we went on board and sailed. After sighting Cyprus and leaving it on the left, we sailed on to Syria and landed at Tyre; for there the ship was to discharge her cargo.

We looked up the disciples and stayed with them seven days. They repeatedly told Paul through the Holy Spirit not to go up to Jerusalem. But when we had finished the days, we left and continued our journey, and they all with their wives and children escorted us until we got outside of the city. Then, after kneeling down on the beach and praying, we tore ourselves from one another; we went aboard the ship and they went back to their homes.

We made the voyage from Tyre and arrived at Ptolemais. There we greeted the brethren and remained one day with them. On the next day we left and came to Cæsarea, and entered the house of Philip the evangelist, who was one of the Seven, and we stayed with him. Philip had four unmarried daughters who had the gift of prophecy.

During our stay of many days a certain prophet named Agabus came down from Jerusalem. He came to see us, and took Paul's belt and bound his own feet and hands and said, "Thus says the Holy Spirit, 'So will the Jews in Jerusalem bind the man who owns this belt, and will deliver him into the hands of the Gentiles.'" When we heard this, both we and the residents there begged him not to go up to Jerusalem. Paul answered, "What are you accomplishing by weeping and breaking my heart? For I hold myself ready not only to be bound, but to die in Jerusalem for the name of the Lord Jesus." When he would not be persuaded, we stopped talking, saying, "The Lord's will be done."

At the end of these days we packed up and went up to

Jerusalem. Some of the disciples from Cæsarea went up with us, taking along Mnason, a Cypriote, an old-time disciple, whose guests we were to be.

When we reached Jerusalem, the brethren welcomed us cordially. On the next day, Paul went in with us for an interview with James, and all the elders came. After saluting them, he related in detail all that God had done among the Gentiles through his service. After hearing him, they gave glory to God and said to Paul, "You see, brother, how many tens of thousands of believers there are among the Jews, and they are all zealous for the Law. These have heard reports that you are teaching all the Jews who live among the Gentiles to break away from Moses, telling them not to circumcise their children and not to observe the customs. What then? It will be generally heard that you have come. So do this that we tell you. There are among us four men who are under a vow. Take these men and go through purification with them and pay their expenses, so that they may shave their heads. Then all will know that what they have heard about you amounts to nothing, but that you yourself walk in obedience to the Law.

"But as to the Gentiles that have believed, we have, after consideration, sent our decision that they shall guard themselves against what has been sacrificed to idols, and against blood, and against what has been strangled, and against unchastity."

Then Paul on the next day took the men, and, after purifying himself, entered the Temple courts, giving notice of the completion of the days of purification — the time until a sacrifice would have been offered for each one of them.

But when the seven days were nearly completed, the Jews from Asia saw him in the Temple courts, and stirred up all the crowd and laid their hands on Paul, shouting, "Men of Israel, help. This is the man who teaches everybody everywhere against our people and the Law and this place, and moreover, he has brought Greeks into the Temple courts and has desecrated this holy place." For they had previously seen Trophimus the Ephesian in the city with Paul, and they thought that he had brought him into the Temple courts.

The whole city was excited and the people rushed together. Seizing Paul, they drew him out of the Temple courts, and immediately the gates were closed. As they were trying to kill him, word went up to the Tribune of the battalion that all Jerusalem was in commotion. He at once took soldiers and centurions and ran down to the people. They, on seeing the Tribune and the soldiers, stopped beating Paul. Then the Tribune coming up arrested him and ordered him to be bound with two chains, and inquired who he was and what he had done. Some called out one thing and some another in the crowd. Not being able to find out anything for certain on account of the confusion, he ordered Paul to be taken into the barracks.

When Paul got upon the stairs, it so happened that he was being carried by the soldiers on account of the violence of the mob. For the crowd of people was following and shouting, "Kill him!" As he was about to enter the barracks Paul said to the Tribune, "May I say something to you?" He replied, "Can you speak Greek? Are you then not the Egyptian who some time ago raised a sedition and led off four thousand assassins into the desert?" Paul said, "I am a Jew from Tarsus, in Cilicia, a citizen of no insignificant city. I beg you to let me talk to the people." He gave him leave, and Paul standing on the stairs motioned with his hand to the people. There was a great silence, and, speaking loudly in Hebrew, Paul said:

XXII

"Brethren and Fathers, listen to the defense I now make to you." Hearing him speaking to them in the Hebrew language, they kept all the more quiet. He continued: "I am a Jew, born in Tarsus, in Cilicia, but brought up in this city, educated at the feet of Gamaliel in exact knowledge of our ancestral Law, and I was zealous for God as you all are to-day. I persecuted this Way to the death, binding and delivering into prison both men and women, as the High Priest and all the eldership can testify for me. From them I received letters to the brethren and was journeying to Damascus in order to bring back in chains to Jerusalem for punishment those who had gone there.

It happened that as I was journeying and nearing Damascus, about noon, suddenly a great light flashed from heaven around me. I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' I asked, 'Who is speaking?' He said to me, 'I am Jesus the Nazarene, whom you are persecuting.' My companions saw the light, but did not hear the voice of him who spoke to me. I said, 'What shall I do, Lord?' The Lord said to me, 'Rise and go into Damascus, and there you will be told about all that it has been appointed for you to do.' Since I could not see, owing to the brightness of that light, my companions led me by the hand, and so I entered Damascus.

"Then a man named Ananias, a strict observer of the Law and highly esteemed by all the Jews who lived there, came to see me and stood by me and said, 'Brother Saul, receive your sight,' and I, at that moment, could see him. He said, 'The God of our fathers has appointed you to know his will, and to see the Righteous One and to hear the voice from his mouth, for you shall be a witness for him to all men of what you have seen and heard. And now why delay? Rise, be baptized and wash away your sins, calling upon his name.'

"After I had returned to Jerusalem, and was praying in the Temple courts, I fell into a trance and saw Jesus saying to me, 'Hasten and depart quickly from Jerusalem, for they will not receive your testimony concerning me.' But I said, 'Lord, they know that I used to imprison and beat from synagogue to synagogue those who believe in thee, and when the blood of Stephen thy martyr was shed I myself was standing by and approving it, and taking care of the cloaks of those who were putting him to death.' But he said to me, 'Go, for I will send you far away to Gentiles.'"

They listened up to this point, but now they broke out, shouting, "Away with such a fellow from the earth! He ought never to have lived!" While they were shouting and rending their garments and throwing dust into the air, the Tribune ordered him to be led into the barracks and directed that he should be examined with the lash, so that he might know for what crime they were shouting so against him.

When they had tied him up with the thongs, Paul said to the Centurion who was standing by, "Is it lawful for you to scourge a man who is a Roman, and without a trial?" On hearing that, the Centurion went to the Tribune and told him, "What are you going to do? For this man is a Roman." Then the Tribune came to him and said, "Tell me; are you a Roman?" He said, "Yes." The Tribune said, "I obtained this citizenship by paying a great sum of money." Paul said, "But I was born to it." At once those who were about to examine him went away from him, and the Tribune was alarmed when he learned that he was a Roman, because he had chained him.

On the next day, wishing to know certainly why he was accused by the Jews, the Tribune loosed Paul and ordered the high priests and all the Council to assemble, and brought Paul down and stood him before them.

XXIII

Paul fixed his eyes on the Council and said, "Brethren, I have conducted myself with all good conscience toward God up to this day." The High Priest Ananias told those who stood near him to strike him on the mouth. Then Paul said to him, "God will soon strike you, you whitewashed wall. Are you sitting to judge me by the Law and yet violating the Law by ordering me to be struck?" Those who stood by said, "Are you insulting God's High Priest?" Paul said, "I did not know, brethren, that he was High Priest. It is written, 'Thou shalt not speak evil of the Ruler of thy people.'" Then Paul, perceiving that one party was of Sadducees and the other of Pharisees, shouted out in the Council, "Brethren, I am a Pharisee, a son of Pharisees. I am being tried for the hope of the resurrection of the dead." On his saying this, a dissension arose between the Pharisees and Sadducees, and the assembly became divided. For the Sadducees say that there is no resurrection nor any angel or spirit, but the Pharisees confess both. So a great uproar arose, and some of the scribes of the party of the Pharisees arose and contended, saying, "We find nothing wrong in this man. What if a spirit has spoken to him, or an angel?" When the strife was becoming violent, the Tribune, fearing

that Paul might be torn to pieces by them, ordered the soldiers to go down and take him from the midst of them and bring him into the barracks.

On the following night the Lord stood beside Paul and said, "Courage! As you have witnessed for me in Jerusalem, so you must witness in Rome." When it was day, the Jews made a conspiracy and bound themselves by an oath not to eat or drink until they had killed Paul. There were more than forty who had taken this oath. They came to the high priests and elders and said, "We have bound ourselves by an oath to taste nothing until we have killed Paul. Now therefore you and the Council must ask the Tribune to bring him down to you, as if you were going to inquire more exactly about him, and we, before he comes near, will be ready to put him out of the way."

But the son of Paul's sister heard of the ambush, and he came and entered the barracks and told Paul. Paul called to him one of the centurions and said, "Take this young man to the Tribune, for he has something to tell him." He took him and led him to the Tribune and said, "Paul, the prisoner, called me and asked me to bring this young man to you. He has something to say to you." The Tribune took him by the hand and led him aside and asked, "What is it that you have to tell me?" He said, "The Jews have agreed to ask you to bring Paul down to-morrow to the Council to inquire something more exactly about him. But do not yield to them, for more than forty men of them are lying in ambush, and they have taken an oath not to eat or drink until they have killed him, and now they are ready, expecting a promise from you." The Tribune dismissed the young man after charging him, "Tell no one that you have revealed this to me." Then calling to him two of the centurions he said, "Prepare two hundred soldiers to go to Cæsarea, and seventy horsemen and two hundred spearmen, at nine o'clock to-night." They were to provide animals for Paul to ride and take him safely to Felix the Governor. He wrote a letter in the following form: "Claudius Lysias to his Excellency, Governor Felix: greeting. This man was seized by the Jews and was about to be killed by them when I came up with soldiers and rescued him, having learned that he was a Roman. Wish-

ing to find what was the charge that they had against him I took him down to their Council. I found him accused regarding disputed questions of their law, but of nothing deserving of death or of bonds. Information has come to me that there will be a plot against the man, and so I am sending him at once to you, and I have commanded his accusers to state their case against him before you."

So the soldiers, according to their orders, took Paul and conducted him by night to Antipatris. On the next day they let the horsemen go on with him, but they themselves returned to the barracks. The horsemen came on to Cæsarea and delivered the letter to the Governor, and also placed Paul before him. He read the letter and asked of what province he was, and learned that he was from Cilicia. Then he said, "I will hear what you have to say when your accusers also arrive." He gave orders that Paul should be guarded in Herod's castle.

XXIV

After five days the High Priest Ananias came down with certain elders and an advocate named Tertullus, and they spoke against Paul to the Governor. When Paul had been called in, Tertullus began to accuse him, saying, "Because we enjoy great peace through your administration and reforms are taking place for this nation through your prudence, we accept it always and everywhere, most excellent Felix, with all gratitude. But not to burden you further, I beg you in your fairness to hear us briefly. We have found this man a pest and an inciter of sedition among all the Jews throughout the world, and a leader of the sect of the Nazarenes. He even tried to desecrate the Temple courts, but we overpowered him. You yourself can examine him and learn from him as to all these things of which we are accusing him." The Jews joined in the attack upon him, affirming that these things were so.

Paul answered, when the Governor nodded to him to speak, "Because I know that for many years you have been a judge to this nation, I feel courage in defending myself. You can ascertain that it is not more than twelve days since I went up to Jerusalem to worship. Neither did they find me discussing

with any one in the Temple courts nor making any tumultuous gatherings in the synagogues nor anywhere in the city, nor can they bring you proofs of their accusations against me.

"This I do confess to you, that in the Way which they call a heresy I worship the God of our fathers, believing all things that are according to the Law and what is written in the Prophets and having the hope in God which they themselves also accept — that there will be a resurrection both of the just and of the unjust. And in this I take pains, to have always a clear conscience toward God and toward men.

"After many years I came to my nation to make gifts of charity and offerings. They found me in the Temple thus occupied and purified, with no crowd or noise — but there were some Jews from Asia, who ought to have been here before you to present their accusations if they had anything against me, or let these themselves say what wrong they found in me when I stood before the Council; unless it was in the single assertion that I shouted as I stood among them, 'It is regarding the resurrection of the dead that I am on trial to-day before you!'"

Felix adjourned the case, since he was well informed regarding the Way, saying, "When Lysias the Tribune comes down, I will inquire into your matters." He gave orders to the Centurion to guard him, but to let him have indulgence, and not to hinder any of his friends from attending to his wants.

After some days Felix came with Drusilla his wife, who was a Jewess, and sent for Paul and heard him regarding faith in Christ Jesus. While Paul was reasoning about righteousness and self-discipline and the judgment that is to come, Felix became alarmed and said, "Go for the present. When I find a convenient time I will send for you." At the same time he was in hopes that money would be given him by Paul and therefore he used to send for him more frequently and converse with him. But at the end of two years Felix received Porcius Festus as a successor, and, wishing to do the Jews a favor, he left Paul in chains.

XXV

FESTUS entered the province and after three days went up to Jerusalem from Cæsarea. There the high priests and the leaders of the Jews spoke to him against Paul and begged as a favor that he would send for him to Jerusalem, intending to have an ambush and kill him on the road. But Festus answered that Paul was being kept in Cæsarea and that he himself was going back very soon. "Let those of you who can," he said, "go down with me, and, if there is anything wrong about the man, let them bring their charges against him."

After spending not more than eight or ten days among them, he went down to Cæsarea and on the next day took his seat on the judge's bench and ordered Paul to be brought in. When he had come in, the Jews who had come down from Jerusalem stood around him and brought many serious charges, which they were unable to prove, while Paul claimed in his own defense, "Neither against the Jewish Law nor against the Temple courts nor against Cæsar, have I committed any wrong."

Festus, wishing to gain favor with the Jews, asked Paul, "Are you willing to go up to Jerusalem and there be tried for this before me?" Paul said, "I am standing before Cæsar's bar, where I ought to be tried. I have not harmed any Jews in anything, as you very well know. If I am in the wrong and have committed anything worthy of death, I do not ask not to die. But if there is nothing in the accusations of these men, no one has the power to give me up to them. I appeal to Cæsar." Then Festus, after talking with his council, answered, "You have appealed to Cæsar; to Cæsar you shall go."

When some days had passed, Agrippa the King and Bernice came to Cæsarea to pay their respects to Festus. As they were spending a good many days there, Festus laid Paul's case before the King. "There is a man here," he said, "who was left a prisoner by Felix, against whom when I was in Jerusalem the high priests and the elders of the Jews had much to say, asking to have him condemned. I answered them that it is not the custom of the Romans to give up any person for punishment

before the accused has his accusers face to face and has opportunity for defense against the charge.

"So they came along down here and, without making any delay, on the very next day I took my seat on the judge's bench and ordered the man to be brought in. When his accusers arose, they brought no charge of such crimes as I was expecting, but they had some disputes with him about their own religion and concerning a certain Jesus who had died and whom Paul affirmed to be alive. Being at a loss about a question of this kind, I asked if he would be willing to go to Jerusalem and be tried there on the charges. But when Paul appealed to be kept for the examination of the Emperor, I ordered him to be kept until I could send him to Cæsar." Agrippa said to Festus, "I should like to hear the man myself." "To-morrow," he replied, "you shall hear him."

So on the next day Agrippa came and Bernice with much display, and they entered the auditorium with the military tribunes and the principal men of the city, and at Festus' command Paul was led in. Festus said, "King Agrippa and all present here with us, you see this man against whom all the multitude of the Jews pleaded with me, both in Jerusalem and here, crying out that he ought not to live any longer. But I understood that he had done nothing worthy of death, and when he himself had appealed to the Emperor, I decided to send him. Concerning him I have nothing certain to write to my Lord. Therefore I have brought him before you all, and especially before you, King Agrippa, that after an examination I may have something to write. For it seems to me unreasonable in sending a prisoner not to specify the charges against him."

XXVI

Agrippa said to Paul, "You are at liberty to speak for yourself." Then Paul stretched out his hand and made his defense: "In regard to all of the things of which I am accused by Jews, King Agrippa, I consider myself fortunate that I am to make my defense to-day before you, since you are especially expert in all Jewish customs and questions. Therefore I pray you to hear me patiently.

"My life from boyhood, which was from the beginning among my own nation and in Jerusalem, all Jews know. They knew me from long ago, if they were willing to testify, and that according to the strictest sect of our religion I lived a Pharisee. And now I stand to be tried for the hope of the promise which God made to our fathers, to which our twelve tribes devotedly serving God night and day hope to attain. For this hope I am accused by the Jews, O King.

"Why do all of you consider it incredible if God raises dead men? I thought with myself that I ought to do much against the name of Jesus the Nazarene. And I did it in Jerusalem and many holy men I shut up in prison, getting authority from the high priests, and when they were put to death I gave my vote against them. In all the synagogues and often I punished them and compelled them to say profane words. Being excessively mad against them, I pursued them even to foreign cities.

"Thus engaged, as I was journeying to Damascus with authority and commission from the high priests, about midday, on the road, I saw, O King, a light above the brightness of the sun shining from heaven around me and my companions. We all fell to the ground and I heard a voice saying to me in Hebrew, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goad.' I said, 'Who is speaking?' He said, 'I am Jesus whom you are persecuting. But rise and stand on your feet: for I have appeared to you for the very purpose of appointing you a servant and a witness of the times you have seen me and of the times I shall appear to you. I will deliver you from your people and from the Gentiles, to whom I am sending you, to open their eyes and turn them from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and inheritance among those who are made holy by faith in me.' After that, King Agrippa, I was not disobedient to the heavenly vision, but first to the people in Damascus and then to the people of Jerusalem and through all the land of Judæa and to the Gentiles, I proclaimed that they should repent and turn to God and do deeds suitable for a change of heart.

"For this reason Jews seized me in the Temple courts and tried to kill me. But obtaining help from God I have continued until this day witnessing to small and great, saying nothing but what the prophets and Moses said would be, that the Christ would suffer and that he first, by rising from the dead, would proclaim light to our people and to the Gentiles."

While Paul was thus defending himself, Festus said loudly, "You are raving, Paul. Much learning is driving you insane." "I am not insane," he said, "most noble Festus, but am uttering words of truth and soberness. The King knows about this, and to him I speak with perfect frankness, for I am persuaded that not one of these things has escaped his attention, for this has not been done in a corner. King Agrippa, do you believe the prophets? I know that you believe them." Agrippa said to Paul, "With little effort you are persuading me to become a Christian." Paul said, "I would to God that whether with little or with much, not only you, but all who hear me this day, would become such as I am — except for these chains."

Then the King rose and the Governor and Bernice and those who had been sitting with them, and after withdrawing they said to one another, "This man is doing nothing deserving of death or chains." Agrippa said to Festus, "This man could have been set at liberty if he had not appealed to Cæsar."

XXVII

When it was decided that we should sail for Italy, they committed Paul and certain other prisoners to a centurion named Julius, of an imperial battalion. Going on board a ship of Adramyttium which was about to sail to the places along the coast of Asia we put to sea. Aristarchus, a Macedonian of Thessalonica, was with us. On the next day we reached Sidon, where Julius treated Paul kindly and allowed him to go to see his friends and enjoy their attentions. Putting to sea from there, we sailed under the lee of Cyprus because the winds were contrary. After crossing the sea off Cilicia and Pamphylia, we came to Myra in Lycia. There the centurion found an Alexandrian ship bound for Italy and put us on board of her. By slow sailing for many days we with difficulty arrived off Cnidus.

Then the wind being against us, we sailed under the lee of Crete off Salmone and with difficulty got past it and came to a place called Fair Havens, near which was the city of Lasea.

When much time had passed and sailing was now dangerous because it was already after the Fast, Paul addressed them. "Men," he said, "I see that the voyage is going to be rough and with much loss not only of the cargo and the ship but also of our lives." But the Centurion listened more to the sailing master and the ship owner than to what Paul said, and as the harbor was not convenient to winter in, the majority adopted the purpose of sailing away on the chance of being able to reach Phœnix and winter there. Phœnix is a harbor of Crete facing the southwest and the northwest. When the south wind blew softly, thinking that they had secured their purpose, they weighed anchor and coasted along Crete.

But before long a hurricane, such as is called Euraquilo, swept down off the land. When the ship was caught and unable to keep her head to the wind, we gave up and let her drive before it. Running under the lee of an island called Cauda, we contrived with difficulty to secure the small boat. When we had got it in, we used ropes to undergird the ship. Fearing that we might get stranded on the Syrtis, they lowered the sail and so drifted. So violently were we battered by the storm that on the next day they lightened the ship and on the third day with their own hands they threw over the ship's tackle. When for many days neither sun nor stars appeared and no small tempest lay on us, at last all hope of our being saved was being taken away. After they had long gone without food, Paul stood up in the midst of them and said, "Men, you ought to have listened to me and not to have sailed away from Crete and met this rough experience and loss. But now I beg you to have courage, for there will be no loss of life of any of you, but only of the ship. For this night an angel of the God whose I am and whom I serve stood by me and said, 'Never fear, Paul! You must stand before Cæsar. And now God has granted to you all the men who are sailing with you.' So cheer up, men. For I trust in God that it will be as it has been told me. We must, however, run on to a certain island."

When the fourteenth night came, as we were being driven through the Adriatic, about midnight the sailors surmised that land was getting near. Sounding they found twenty fathoms, and after a little they sounded again and found fifteen fathoms. Then fearing that they might run into rocky places, they cast out four anchors from the stern and prayed for day to come. The sailors were intent on escaping from the ship and lowered the small boat into the sea under the pretense of laying out anchors from the bow, but Paul said to the Centurion and the soldiers, "Unless these men stay in the ship, you cannot be saved." Then the soldiers cut the ropes of the small boat and let her fall off. Until day began to dawn, Paul kept urging all to take food. He said, "To-day is the fourteenth day that you have been on the watch fasting, not taking anything. Therefore, I beg you, take some food. For this is for your safety. Not a hair of the head of any one of you is going to perish." Saying this he took a loaf and gave thanks to God before all and broke it and began to eat. Then all cheered up and themselves took food. We in the ship were in all two hundred and seventy-six souls. After eating heartily, they lightened the ship, throwing over the wheat into the sea.

When day came they did not recognize the land, but they observed a bay with a beach. Into this they planned to run the ship if they could. So abandoning the anchors they left them in the sea; at the same time loosening the bands of the steering oars and raising the foresail to the wind, they made for the beach. But falling into a place where there were cross-currents they ran the ship aground. The bow stuck fast and remained immovable, but the stern was breaking up under the violence of the sea.

The soldiers' advice was to kill the prisoners for fear that some one of them might swim out and escape. But the Centurion, wishing to save Paul, kept them back from their plan. He ordered those who could swim to jump overboard first and get to shore, and the rest to follow, some on boards and some on things from the ship. And so all got safe to land.

XXVIII

When we were safe ashore, we found that the island was called Melita. The foreign people showed us uncommon kindness. For they kindled a fire and welcomed us all because of the rain that was falling and the cold. Paul had collected a bundle of sticks and laid it on the fire, when a snake came out of the heat and fastened on his hand. When the foreigners saw the creature hanging from his hand, they said to one another, "Certainly this man is a murderer, whom, although he has escaped the sea, Justice does not permit to live." He however shook off the creature into the fire and felt no harm. They kept watching to see him swell up or suddenly fall down dead. But after watching a long time and seeing nothing amiss happen to him, they changed their minds and said that he was a god.

In the neighborhood of that place were lands belonging to the Governor of the island, whose name was Publius. He welcomed us and for three days hospitably entertained us. It happened that the father of Publius was lying ill with fever and dysentery. Paul went in to see him and prayed and laid his hands on him and healed him. After this happened, the rest in the island who had infirmities came also and were healed. They bestowed many honors on us and when we sailed they put on board supplies for our needs.

After three months we sailed in a ship that had wintered in the island. She was from Alexandria and her figure-head was the Twin Brothers. Landing at Syracuse we remained there three days. From there we came around and got to Rhegium. After one day there, a south wind sprang up and we came on the second day to Puteoli. Here we found brethren and were begged by them to stay seven days. And so we came to Rome.

From there the brethren, when they got news of us, came to meet us as far as the Market of Appius and the Three Taverns. On seeing them Paul thanked God and took courage. When we reached Rome, Paul was allowed to live by himself with a soldier who guarded him.

After three days he invited the leading men among the Jews, and when they had assembled, he said to them, "Brethren,

although I had done nothing against our people or our ancestral customs, I was delivered up as a prisoner from Jerusalem into the hands of the Romans. They, after investigating my case, wished to set me free because I had done nothing deserving of death. But when the Jews spoke against it, I was compelled to appeal to Cæsar, not that I have any charge to bring against my own nation. For this reason I have invited you to see me and talk with me; because it is for the sake of the hope of Israel that I have this chain around me."

They said to him, "We on our part have received no letters about you from Judæa nor has any one of the brethren come and reported or spoken anything evil of you. We think it well to hear from you what your views are; for as to this sect we know that it is everywhere spoken against."

They appointed a day for him and many came to him at his lodging. He explained to them, testifying to the kingdom of God, trying to persuade them concerning Jesus from the Law of Moses and from the Prophets, from early morning until evening. Some were persuaded by what he said and some did not believe. They dispersed, disagreeing with one another, after Paul had said one word, "Well said the Holy Spirit through Isaiah, the prophet, to your fathers, 'Go to this people and say, You will hear plainly but you will not understand, and you will see plainly but you will not perceive. For the heart of this people has grown fat and with their ears they are hard of hearing and their eyes they have shut, so that they may never see with their eyes nor hear with their ears nor understand with their heart and repent, so that I may heal them.' Therefore be it known to you that this salvation of God has been sent to the Gentiles. They will listen."

Paul remained two whole years in his own rented lodging and received all who came to him, proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all freedom of speech, unhindered.

PAUL'S LETTER TO THE ROMANS

I

Paul, a servant of Christ Jesus, called to be an apostle, set apart to bear the good news of God, which he foretold through his prophets in Holy Scripture, concerning his Son Jesus Christ our Lord (who became one of the descendants of David according to the flesh, and was with power proved to be the Son of God according to the Spirit of holiness by his resurrection from the dead); through whom we obtained grace and apostleship to promote obedience of faith for the sake of his name, among all the Gentiles, among whom are you, called by Jesus Christ; to all who are in Rome, beloved by God, called to be holy:

Grace to you and peace from God our Father and the Lord Jesus Christ.

First of all I thank my God through Jesus Christ for all of you, because your faith is spoken of through all the world. For God, whom I serve in my spirit in the good news of his Son, is my witness how unceasingly I make mention of you, always in my prayers asking if I may somehow at some time by the will of God find the way open to come to you. For I long to see you that I may impart to you some spiritual gift of grace in order that you may be strengthened, that is, that I may be encouraged with you and by you through our mutual faith, yours and mine. I am not willing that you should be ignorant, brethren, that often I have purposed to come to you (though until now I have been hindered), in order that I might have some fruit among you as among the other Gentiles. I am a debtor to Greeks and to Barbarians, to wise men and to unthinking men; so, for my part, I am eager to tell the good news also to you in Rome.

For I am not ashamed of the good news. It is the power of God for salvation to every one who believes, to the Jew first

and also to the Greek. For a righteousness of God is revealed in it from faith to faith, as it is written, "He who is righteous by faith shall live."

For the wrath of God is revealed from heaven against all impiety and wickedness of men who hold the truth but practice unrighteousness. Because what may be known of God is manifest within them, for God has manifested it to them. For God's invisible qualities — his everlasting power and deity — are, since the creation of the world, clearly seen, being known from what he has made. So they are without any excuse. For although they knew God they did not glorify him as God and did not give him thanks, but fell into futile speculations and their stupid hearts were darkened. Boasting of being wise, they became fools and changed the glory of the incorruptible God into images of mortal man, and of birds and beasts and reptiles.

Therefore God gave them over, in the lusts of their hearts, to uncleanness, to dishonor their bodies mutually. They changed the truth of God into a lie, and reverenced and paid worship to the creature rather than to the Creator — who is blessed forever, Amen! Therefore God gave them over to disgraceful passions. For their females changed the natural use for one contrary to nature, and their males, leaving the natural use of the female, burned in their lust for one another, males with males practicing indecency and receiving in themselves the deserved penalty of their error.

And as they did not think fit to keep God in their knowledge, God gave them over to an abandoned mind, to do the things that are shameful, filled with all injustice, wickedness, greed, malice, full of envy, murder, strife, fraud, malignant craftiness, whisperers, slanderers, hateful to God, insolent, arrogant, boasters, inventors of evil things, disobedient to parents, without common sense, without faithfulness, without family affection, without pity. They know the just judgment of God that those who practice such things are worthy of death, yet they not only do them themselves, but are pleased with those who practice them.

II

THEREFORE you are without excuse, O man, whoever you are, when you judge. For in judging another you condemn yourself. For you, the judge, practice the same things. But we know that the judgment of God is according to truth upon those who practice such things. Do you think, O man, you who judge those who practice such things while you do the same, that you will escape the judgment of God? Or do you despise the wealth of his kindness and forbearance and long-suffering, not knowing that the kindness of God is calling you to a change of heart? Are you with a hard and unrepentant heart treasuring for yourself wrath for the day of wrath and for the revelation of the just judgment of God? He will give to each an award according to his works. To those who by constancy in good work seek for glory and honor and immortality he will award life eternal. But to those of a partisan spirit who do not obey the truth, but obey wickedness, there will be wrath and hot anger. Distress and crushing calamity will fall upon every human soul that works evil, upon the Jew first and also upon the Greek. But glory and honor and peace will come to every one who works good, to the Jew first and also to the Greek. For God has no partiality.

As many as have sinned without a law will perish without a law, and as many as have sinned under law will be judged by law (for it is not the hearers of law who are righteous before God, but the doers of law are pronounced righteous; for when Gentiles who have no law do by nature what the Law enjoins, these, although they have no law, are a law to themselves; they show the requirements of the Law written in their hearts, since their conscience corroborates it and their thoughts argue in mutual accusation or in self-defense), on the day when God judges the secrets of men through Jesus Christ, as my good news sets forth.

But if you bear the name of Jew and rely upon the Law, and make your boast in God and know his will and are a judge of things that differ, because you have been taught out of the Law and are confident that you yourself are a guide of the blind,

a light of those who are in darkness, an instructor of the unwise, a teacher of the simple, because you have the form of knowledge and of truth in the Law — you who are teaching another, do you not teach yourself? You who preach not to steal, do you steal? You who say not to commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who boast of the Law, do you dishonor God by breaking the Law? For "The name of God is reviled among the Gentiles because of you," as it is written.

Circumcision has value if you obey the Law. But if you are a breaker of the Law, your circumcision has become uncircumcision. If an uncircumcised man keeps the requirements of the Law, shall not his uncircumcision be credited for circumcision? And the natural uncircumcision if it keeps the Law will judge you who with a written code and circumcision are still a lawbreaker. For it is not he who is one outwardly that is a Jew, nor is that circumcision which is outward in the flesh. But he who is one secretly is a Jew, and circumcision is of the heart and in the spirit, not in the letter. His praise [1] is not from men, but from God.

III

What then is the advantage of the Jew, or what is the benefit of circumcision? Much in every way. First, they were intrusted with the oracles of God. For what if some were faithless, will their faithlessness prevent the faithfulness of God? Never. Let God be true, but every man a liar, as it is written, "That thou mayest be proved right in thy words and triumph when thou art judged." But if our unrighteousness shows the righteousness of God, what shall we say? Is God unrighteous when he inflicts his wrath? (I am speaking humanly.) Never. If so how can God judge the world? But if the truth of God has become more abundant to his glory through my lie, why am I still condemned as a sinner? We are not going to say, as some people slanderously affirm that we say, "Let us do evil that good may come," are we? The condemnation of such people is just.

[1] The name Jew in Hebrew means "Praised."

What then? Have we an advantage? Not at all. We have already brought the charge against both Jews and Greeks that they are all under sin, as it is written, "There is not even one righteous; there is none that seeks God. All have turned away; together they have become worthless; there is none who does what is useful, not even one. Their throat is an open sepulcher; with their tongues they deceive; the poison of asps is under their lips. Their mouth is full of cursing and bitterness; their feet are swift to shed blood; ruin and misery are in their paths. The path of peace they do not know. There is no reverence for God before their eyes."

We know that all that the Law says, it says to those who are under the Law, that every mouth may be shut and all the world may come under the condemnation of God. Therefore by works of the Law no human being will be pronounced righteous before him. For through the Law comes the knowledge of sin.

But now, apart from law, a righteousness of God has been revealed, confirmed by the Law and the Prophets — a righteousness from God through faith in Jesus Christ for all believers. For there is no difference. All have sinned and have come short of the glory of God. All are pronounced righteous by his grace through the redemption that is in Christ Jesus, whom God has set forth as a propitiation by his blood through faith, for the manifestation of his righteousness, because of the passing over of previous sins in the forbearance of God — for a manifestation at the present time of his righteousness, that he may himself be righteous and may accept as righteous him who has faith in Jesus.

Where then is boasting? It is excluded. By what law? That of works? No, but by the law of faith. For we reason that a man is pronounced righteous by faith aside from works of law. Does God belong to the Jews only? Does he not belong also to the Gentiles? Yes, to the Gentiles, if God is one and will pronounce the circumcision righteous by faith and the uncircumcision righteous through faith. Do we then by faith nullify the Law? Never. On the contrary we establish the Law.

IV

WHAT then shall we say that Abraham, our forefather according to the flesh, experienced? For if Abraham was pronounced righteous because of works, he had something to boast of. But he had nothing before God; for what says the Scripture? "Abraham believed God, and it was credited to him for righteousness." To him who works, wages are credited not as by grace, but as due; but to him who does not work, but believes in him who calls the unrighteous man righteous, his faith is credited for righteousness. Just so David speaks of the blessedness of the man to whom God credits righteousness apart from works, "Blessed are they whose lawless acts have been forgiven, and whose sins have been covered over. Blessed is the man whose sin the Lord will not charge up to him." Does this blessedness come to the circumcision, or also to the uncircumcision? For we say, "Faith was credited to Abraham for righteousness." How was it credited, when he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision as a seal of the righteousness of faith that he had in uncircumcision, so that he should be the father of all who believe while uncircumcised, and righteousness should be credited to them; and the father of the circumcised, that is, of those who are not only circumcised, but who walk in the steps of the faith which our father Abraham had while uncircumcised.

It was not through the Law that the promise came to Abraham or to his descendants that he should be the heir of the world, but through the righteousness of faith. For if those who are of the Law are heirs, faith is emptied of value and the promise is nullified. For the Law works wrath. But where there is no law, neither is there lawbreaking. Therefore all depends on faith, that it may be of grace, and thus the promise be sure for all his descendants, not only those who are of the Law, but also those who are of the faith of Abraham, who is the father of all of us (as it is written, "I have made thee a father of many nations"), in the view of the God whom he believed, who makes alive the dead and calls things that are not as if they were.

Abraham, when hope was past, believed in hope so that he became the father of many nations, according to what was said to him, "So shall your descendants be"; and without being weakened in faith he recognized his own body as dead, when he was about a hundred years old, and the deadness of Sarah's womb. Still he did not hesitate through want of faith in the promise of God, but was strong in faith, thus giving glory to God, and was fully confident that what God had promised he was able to perform. Therefore it was credited to him for righteousness.

It was not written for his sake only, that it was credited to him, but also for our sake, to whom it will be credited if we believe in him who raised up from the dead Jesus our Lord, who was delivered up on account of our sins and was raised again that we might be accounted righteous.

V

So then, since we have been accounted righteous by faith, let us have peace with God, through our Lord Jesus Christ. Through him we obtained entrance into this grace in which we stand and exult in hope of the glory of God. Not only so, but we also exult in trials, knowing that trial develops endurance, and endurance develops a tested character, and a tested character develops hope, and hope does not disappoint, for the love of God has been poured out in our hearts through the Holy Spirit granted to us.

For while we were still without strength Christ, at the due time, died for the unrighteous. Hardly for a righteous man will any one die. For a good man some one perhaps may dare to die. But God shows his own love to us in that while we were still sinners Christ died for us. Much more then, now that we have been pronounced righteous through his blood, shall we be saved from wrath by him. For if while enemies we were reconciled to God through the death of his Son, much more, now that we are reconciled, shall we be saved by his life. And not only so, but we exult in God through our Lord Jesus Christ, through whom we have now obtained the reconciliation.

Therefore as through one man sin entered the world, and

through sin death entered, and so death spread to all men, since all sinned — for down to the time of the Law sin was in the world, and yet sin is not charged where there is no law; but death reigned from Adam to Moses even over those who had not sinned like Adam, who is the type of him who was coming. But the gracious gift is not like the fall. For if by the fall of the one the many sinned, much more did the grace of God and the free gift by the grace of the one man Jesus Christ abound to the many. And the free gift was not like the sentence that came through one who sinned; for the sentence came from one fall for condemnation, but the free gift was that men should be called righteous in spite of many falls. For if by the fall of one man death reigned through that one, much more those who receive the abounding grace and the free gift of righteousness will reign in life through one, that is, through Jesus Christ. As then through one fall sentence came upon all men and they were condemned; so through one righteous act the free gift came to all men so that they are pronounced righteous and live. For as by the disobedience of the one man the many were set down as sinners, so by the obedience of the one the many will be set down as righteous. But law came in alongside that the fall might be greater; but where sin became greater grace became greater still, in order that as sin reigned in death grace might reign through righteousness and issue in life eternal through Jesus Christ our Lord.

VI

What shall we say then? Shall we remain in sin so that grace may be great? Never. How shall we who died to sin still live in it? Are you ignorant that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried with him by baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. For if we have grown into union with him by the likeness of his death, surely we shall be united with him by the likeness of his resurrection. For we know this, that our old-time humanity was crucified with him, in order that the sinful body might be made powerless, that we

might no longer be slaves of sin. For one who has died has been pronounced righteous and free from sin. But if we died with Christ we believe that we shall live with him, knowing that Christ, after being raised from the dead, dies no more; death no more reigns over him. For the death that he died, he died to sin once for all; but the life that he lives, he lives to God. So you must think yourselves dead to sin, but living to God in Christ Jesus.

Do not let sin reign in your mortal body so that you will obey its lusts, and do not yield your members to sin as the instruments of wickedness; but present yourselves to God as men once dead, but now living, and yield your members to God as the instruments of righteousness. For sin shall not be king over you; for you are not under law, but under grace.

What then? May we sin because we are not under law, but under grace? Never. Do you not know that to whom you present yourselves as servants intending obedience, you are the servants of the one you obey, whether of sin, resulting in death, or of obedience, resulting in righteousness? Thanks be to God that though you were slaves of sin you became obedient from the heart to the type of teaching in which you were instructed. You were made free from sin and made servants to righteousness. I am speaking humanly on account of the weakness of your human nature. As you did present your members as servants to impurity and to lawlessness to do lawlessness, so now you have presented your members as servants to righteousness for holy living. When you were servants of sin you were free from righteousness. What fruit did you have then? Fruit of which you are now ashamed; for the end of those things is death. But now freed from sin and having become servants of God you have your fruit in holy living and its outcome, life eternal. For the wages of sin is death, but the gracious gift of God is life eternal in Christ Jesus our Lord.

VII

Are you ignorant, brethren, for I am speaking to those who know law, that the Law rules over a person while he is living? For a married woman is by law bound to her husband while

he is living. But if the husband dies, she is freed from the law of her husband. Therefore while her husband is living she is called an adulteress if she becomes another man's. But if her husband dies she is free from the law, so that she is not an adulteress when she becomes another man's. So, my brethren, you were made dead to the Law through the body of Christ, that you might become wedded to another, to him who was raised from the dead, that we might bear fruit to God.

For when we were in the flesh the sinful passions that arise through the Law were active in our members, so that we bore fruit to death. But now the Law has been made inoperative on us, since we have died to that by which we were held, so that we serve in newness of the spirit and not in oldness of the letter.

What shall we say then? Is the Law sin? Never. But I should not have come to know sin except through the Law. I should not have known lust if the Law had not said, "Thou shalt not lust." Sin, taking occasion through the commandment, worked in me every lust. For apart from the Law sin is dead. I was living once, apart from law. But when the commandment came, sin began to live and I died, and the commandment which meant life was found to mean death. For sin, taking occasion through the commandment, deceived me and by it killed me.

So the Law is holy and the commandment is holy and just and good. Did then what is good become death to me? Never. But sin, that it might appear sin, worked death in me through the good, in order that it might become beyond measure sinful. For we know that the Law is spiritual; but I am fleshly, sold under sin. For what I am doing I do not understand. For not what I choose is what I practice, but what I hate, this I do. But if I do what I do not choose, I agree with the law that it is right. And now it is no longer I that do it, but the Sin that dwells in me. I find then this rule, when I choose to do the right, that evil is present with me. I delight in the Law in my inner man, but I see another law in my members, warring with the law of my mind and leading me captive under the law of sin which is in my members. Wretched man that I am! who will

deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then I myself with my mind serve the Law of God, but with my flesh the law of sin.

VIII

THERE is therefore now no condemnation to those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has freed you from the Law of sin and death. For, what was impossible for the Law, because it was weak through the flesh — God, sending his own Son in the form of sinful flesh and for sin, condemned the sin that is in the flesh, so that the righteousness required by the Law might be fulfilled in us who live not according to the flesh, but according to the spirit. For those who are living according to the flesh have their minds on the things of the flesh, but those who are living according to the spirit have their minds on the things of the spirit. Fleshly mindedness is death, but spiritual mindedness is life and peace. Therefore fleshly mindedness is hostile to God; for it is not subject to the Law of God, nor can it be. Those who are in the flesh cannot please God.

But you are not in the flesh, but in the spirit, if the Spirit of God dwells in you. If any one has not the Spirit of Christ, that man is not his. If Christ is in you the body is dead because of sin, but the spirit is life because of righteousnesss. If the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead gives life even to your mortal bodies, through his indwelling Spirit in you.

So then, brethren, we are debtors, not to the flesh to live according to the flesh; for if you live according to the flesh, you will die; but if by the Spirit you put to death the practices of the body, you will live. For as many as are led by the Spirit of God, they are the sons of God. For you did not receive a spirit of bondage leading again to fear, but you received a spirit of sonship, in which we cry, Abba, Father. The Spirit itself witnesses with our spirits that we are children of God. And if children, we are also heirs — heirs of God, joint heirs with Christ, since we suffer with him that we may also be glorified with him.

For I estimate that the sufferings of this present time amount to nothing in comparison with the glory that is to be revealed for us. For the earnest expectation of the creation is waiting for the revelation of the sons of God. For the creation was made subject to folly not willingly, but for the sake of him who subjected it, in hope, because the creation itself will be freed from the slavery of decay into the glorious freedom of the children of God. For we know that all the creation groans in the pangs of childbirth until now. And not the creation alone, but we ourselves also who have the first-fruits of the Spirit, groan within ourselves in expectation of the sonship, the liberation of our bodies. For we are saved by hope; but hope that is seen is not hope, for what any one sees, why does he hope for? But if we hope for what we do not see, we patiently wait for it.

Thus also the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit itself intercedes for us with sighs beyond words. And he who searches hearts knows what is the mind of the Spirit, because he intercedes for the holy according to the will of God.

We know that all things work together for good to those who love God, to those who are called according to his purpose. For those whom he foreknew he also predetermined to be conformed to the image of his Son, that he might be the first-born among many brethren. And those whom he predetermined he also called, and those whom he called he also pronounced righteous, and those whom he pronounced righteous he also glorified.

What then shall we say to this? If God is for us, who is against us? He who did not spare his own Son, but gave him up for us all, how shall he not with him graciously give us all things? Who shall bring a charge against God's elect? God pronounces them righteous. Who is there to condemn? Christ Jesus died, or rather was raised, and he is on the right hand of God interceding for us. Who shall separate us from Christ's love? Shall trial or distress or persecution or famine or nakedness or danger or sword? (As it is written, "For thy sake we are killed all the day. We are counted as sheep for slaughter.") On the contrary, in all these we more than con-

quer through him who loved us. For I am persuaded that neither death nor life nor angels nor archangels, nor things present nor things to come, nor powers, nor height nor depth nor any other created thing will be able to separate us from God's love in Christ Jesus our Lord.

IX

I AM speaking the truth in Christ; I am saying nothing false; my conscience bears witness with me in the Holy Spirit that I have great grief and unceasing pain in my heart. For I could wish myself to be accursed and cast away from Christ for the sake of my brethren, my kinsmen according to the flesh, who are Israelites, whose is the sonship and the glory and the covenants and the reception of the law and the worship and the promises; whose are the fathers and from whom by physical descent the Christ came. God who is over all be blessed through the ages! Amen.

Not that God's word has failed. For not all who are of Israel are Israel; nor because they are descendants of Abraham are they all children; but "through Isaac shall your descendants be named." That is, not the physical descendants are children, but the children of the promise are counted for descendants. For the wording of the promise was, "At this time next year I will come and Sarah shall have a son." And not only so, but when Rebecca was about to bear children to our father Isaac, though the same man was father of both children and they were not yet born and had done nothing good or bad, in order that the purpose of God according to his choice might stand, not according to their works, but according to his call, it was said to her, "The older shall serve the younger." In the same way it is written, "Jacob I loved, but Esau I hated."

What shall we say then? Is there unrighteousness on God's part? Never. For he says to Moses, "I will have mercy on whom I have mercy and I will have compassion on whom I have compassion." So then it is not a question of the man who wills or who runs, but of God who shows mercy. For the Scripture says to Pharaoh, "For this very purpose I raised you up

in order to show my power upon you and to have my name proclaimed in all the earth." So then he has mercy on whom he chooses and he hardens whom he chooses.

You will say to me then, "Why does he still find fault? For who has opposed his will?" But who are you, O man, who are answering back to God? Does the thing that is moulded say to the moulder, "Why have you made me so?" Has not the potter the right to make from the same lump of clay one vessel for honor and another for dishonor? What if God, choosing to exhibit his wrath and to make known what he can do, bore in long patience the vessels of wrath made for destruction, and in order to make known the richness of his glory upon the vessels of mercy which he had prepared for glory called us not only from the Jews but also from the Gentiles? As also he says in Hosea, "Those who are not my people I will call my people, and her who has not been beloved I will call beloved, and in the place where it was said to them, 'You are not my people,' there they shall be called sons of the living God." Isaiah cried aloud regarding Israel, "Though the number of the sons of Israel is as the sand of the sea, only a remnant will be saved. For the Lord will execute his sentence on the earth completely and speedily." Even as Isaiah predicted, "Unless the Lord of armies had left us some descendants, we should have become like Sodom and should have been made to resemble Gomorrah."

What shall we say then? That Gentiles who did not pursue righteousness obtained righteousness, the righteousness of faith, but Israel pursuing after the Law of righteousness did not attain to the Law. Why? Because they pursued it not by faith, but as it were by works. They stumbled over that stumbling stone, as it is written, "See, I am laying in Zion a stumbling stone, a rock to trip over, but he who has faith in him will never be put to shame."

X

Brethren, the desire of my heart and my prayer to God for them is for their salvation. For I bear them witness that they have a zeal for God, but not an intelligent one. For, ignorant of God's righteousness and seeking to establish their own, they

have not submitted to God's righteousness. For Christ is the end of the Law for righteousness to every believer. For Moses writes that he who does the righteousness of the Law shall live by it. But the righteousness of faith says, "Do not say in your heart, 'Who shall ascend into heaven?'" that is, to bring Christ down — "or, 'Who shall descend into the abyss?'" — that is, to bring up Christ from the dead. But what does it say? "The word is near you, in your mouth and in your heart" — that is, the word of faith which we are proclaiming, that if you confess with your mouth the Lord Jesus and believe in your heart that God raised him from the dead you will be saved. For with the heart a man believes and becomes righteous, and with the mouth he confesses and attains salvation. For the Scripture says, "No one who believes in him will be put to shame." For there is no difference between Jew and Greek. For there is the same Lord of all, rich toward all who call upon him. For "Every one who calls on the name of the Lord will be saved."

How then shall they call on him in whom they have not believed? How shall they believe in him of whom they have not heard? How shall they hear without some one to proclaim him? How shall they proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"

But have not all heard the good news? For Isaiah says, "Lord, who has believed our report?" So then faith comes from the report and report comes through the word of Christ. But I say, it cannot be true that they have not heard, can it? On the contrary, "Their sound has gone out into all the earth and their words to the ends of the world." I say, it cannot be that Israel did not know, can it? First Moses says, "I will excite you to jealousy by what is not a nation and by a foolish nation I will provoke you to anger." And Isaiah makes bold to say, "I was found by those who were not seeking me: I became manifest to those who were not inquiring for me." But to Israel he says, "All day long I stretched forth my hands to a people who disobey and answer back."

XI

I SAY then, can it be that God has repudiated his people? Never. For I am an Israelite, a descendant of Abraham, of the tribe of Benjamin. God has not repudiated his people whom he foreknew. Do you not know what the Scripture says in the story of Elijah, how he prays to God against Israel? "Lord, they have killed thy prophets: they have demolished thy altars, and I only am left and they are seeking my life." But what was the divine response? "I have left to myself seven thousand men who have not knelt to Baal." So at this present time there is a remnant according to a gracious selection. But if it is by grace it is no longer because of works, for then grace would be no longer grace.

What then? Israel has not found what it is seeking, but the chosen have found it. And the rest have been made dull, as it is written, "God gave them a stupid spirit, eyes not for seeing and ears not for hearing until this day." And David says, "Let their table become a snare and a trap, a stumbling block and a retribution. Let their eyes be darkened so as not to see, and bow down their backs always."

I say, then, have they stumbled just in order that they may fall? Never. But by their fall salvation comes to the Gentiles so as to arouse the emulation of the Jews. If their fall is the riches of the world and their loss the riches of the Gentiles, how much more will their full restoration be!

But I say to you Gentiles — since I am an apostle to Gentiles I glory in my office, if in any way I may arouse to emulation my own kindred and save some of them — if their rejection is the reconciliation of the world, what will their welcome back be but life from the dead? If the first fruit was holy, so will the mass be; and if the root was holy, so will be the branches.

If some of the branches were broken off and you, who are a wild olive, were grafted in among them and became a sharer in the root and rich sap of the olive, do not exult over the branches. Even though you exult, it is not you who are supporting the root, but the root is supporting you. You will say then,

"Branches were broken off so that I might be grafted in." Certainly, for lack of faith they were broken off, and you are standing by faith. Do not be proud, but be afraid. For if God did not spare the natural branches, neither will he spare you. See the kindness and the rigor of God, toward those who fell rigor, but toward you God's kindness, if you continue in his kindness, else you too will be cut off. And they if they do not continue in their unbelief will be grafted in. For God is able to graft them back. For if you were cut from your natural stock, a wild olive tree, and were grafted, contrary to nature, into a good olive tree, how much more will the natural branches be grafted into their own olive tree!

I would not have you ignorant, brethren, of this mystery, that you may not be self-conceited, because stupidity in a measure has come upon Israel until the full number of Gentiles comes in, and thus all Israel will be saved, as it is written, "From Zion will come the deliverer. He will remove ungodliness from Jacob. And this is my covenant with them when I take away their sins." According to the good news they are enemies for your sake, but according to the promise they are beloved for their fathers' sake. God never changes his mind about his gifts and his call. For as you were once disobedient to God, but now have found mercy through their disobedience, so they have now been disobedient in your time of mercy, that they too may now obtain mercy. For God has shut up all in unbelief in order that he may have mercy on all. O the depth of the wealth both of the wisdom and the knowledge of God! How unsearchable are his judgments, how untraceable his ways! For who has known the mind of the Lord? Or who became his counsellor? Who first gave to him so as to receive repayment? For from him and through him and to him are all things. To him be glory through the ages! Amen.

XII

I BEG you therefore, brethren, by the mercies of God, to present your bodies as a living and holy sacrifice, pleasing to God — your rational worship. Do not follow the fashions of this world, but be transformed by the renewal of your minds so as

to recognize what is the good and pleasing and perfect will of God. Through the grace given to me I say to every one among you not to think of himself more highly than he ought, but to think so as to become wise, as God has allotted to each a measure of faith. For as in one body we have many members and the members do not all have the same function, so we who are many are one body in Christ and individually members of one another. Having gifts differing according to the grace given to us, if it is prophecy, let us use it according to the proportion of our faith; if it is service, let us use it in service. Let the teacher use his gift in teaching. Let the exhorter use his gift in exhorting. Let him who gives do it in simplicity. Let him who manages do it earnestly. Let him who helps the needy do it cheerfully.

Let your love be without pretense. Abhor what is evil; cling to the good. Have brotherly love toward one another like family affection, in honor preferring one another, never flagging in zeal, fervent in spirit, serving the Lord, rejoicing in hope, patient in trial, constant in prayer, contributing to the needs of the holy, devoted to hospitality.

Pray for blessings on your persecutors, blessings, not curses. Rejoice with those who rejoice, weep with those who weep. Be in harmony with one another. Do not be thinking of high things, but be content with humble things. Do not become conceited. Repay to no one evil for evil. Aim at what is honorable in the sight of all men. If possible, so far as depends on you, live at peace with all men. Do not revenge yourselves, beloved, but give place to God's wrath. For it is written, "Vengeance is mine; I will repay, says the Lord." But, "if your enemy is hungry, feed him; if he is thirsty, give him drink; for in so doing you will heap coals of fire on his head." Do not be overcome by evil, but overcome evil with good.

XIII

Let every person be obedient to the superior authorities. For there is no authority except from God and the actual authorities have been appointed by God. So he who resists the authority opposes the arrangement of God. Those who resist will

bring on themselves condemnation. For rulers are not a terror to good deeds, but to bad. Do you wish not to fear the authority? Do what is good and you will have praise from it. For he is a servant of God to promote your good. But if you are doing evil, be afraid; for he does not bear the sword to no purpose. For he is God's servant to inflict his wrath on him who practices evil. Therefore we must be obedient, not only because of the punishment but as a matter of conscience.

For this reason also you pay tribute. For they are God's officers attending to this very thing. Pay to all their dues, tribute to whom tribute is due, custom to whom custom is due, respect to whom respect is due, honor to whom honor is due. Owe no one anything, except to love one another. He who loves the other has fulfilled the Law. For the commandments, "Thou shalt not commit adultery," "Thou shalt not commit murder," "Thou shalt not steal," "Thou shalt not covet," and any other that there may be, are summed up in this: "Thou shalt love thy neighbor as thyself." Love works no evil to a neighbor. Love therefore is full obedience to the Law.

Live thus because you know this crisis, for it is already time for you to awake from sleep. For now our salvation is nearer than when we became believers. The night is far spent, the day draws near. Let us put away the deeds of darkness, let us put on the weapons of light. Let us live becomingly as in the day, not in revelry and drunkenness, not in sensuality and licentiousness, not in quarrelling and jealousy. But put on the Lord Jesus Christ and make no provision for gratifying physical passions.

XIV

Welcome him who is weak in the faith, but not in order to decide disputed questions. One man believes in eating all things. The weak man eats vegetables. The man who eats is not to despise the one who does not eat, and he who does not eat is not to judge the one who eats. For God has accepted him. Who are you to judge the servant of another? To his own master he stands or falls, and stand he will, for God is able to make him stand.

One man esteems one day above another, another man esteems every day. Let each be fully persuaded in his own mind. He who regards the day regards it to the Lord and he who eats eats to the Lord, for he gives thanks to God. And he who does not eat abstains for the Lord and gives thanks to God. For no one of us is living for himself and no one dies for himself. If we live we live for the Lord and if we die we die for the Lord. So whether we live or die we are the Lord's. For to this end Christ died and lived again, in order that he might be Lord both of the dead and of the living.

But you, why do you judge your brother? Or you, why do you treat your brother with contempt? For we shall all stand before the judgment seat of God. For it is written, "As I live, says the Lord, every knee shall bend to me and every tongue shall confess to God." So then each one of us shall give account for himself to God. Therefore let us no longer judge one another, but let us rather decide not to put a stumbling block in a brother's way, or anything to trip him up.

I know and am persuaded in the Lord Jesus that nothing is defiling in itself. But to one who thinks anything to be defiling it is defiling. If because of your food your brother is grieved, you are no longer walking in love. Do not with your food destroy him for whom Christ died. Do not let what is good to you be spoken of as evil. For the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit. For he who thus serves Christ is pleasing to God and esteemed by men. Therefore, let us seek for what makes for peace and our mutual upbuilding. Do not for the sake of food break down the work of God. All things are pure, but anything is evil to the man who eats it with a feeling of doing wrong. It is noble not to eat meat or to drink wine or to do anything over which your brother stumbles. The faith that you have, have to yourself before God. Blessed is the man who does not condemn himself for what he allows himself. He who has doubts and still eats stands condemned, because he is not acting from faith. But whatever does not spring from faith is sin.

XV

We who are strong ought to bear the infirmities of the weak, and not to please ourselves. Each of us should please his neighbor for his good so as to build him up. For Christ did not please himself, but, as it is written, "The reproaches of those who were reproaching thee fell on me." All that was written of old was written for our instruction, in order that by patience and by the encouragement of the Scriptures we may have hope. May the God of patience and encouragement grant to you to have harmony with one another, in the manner of Christ Jesus, so that with one mind and one voice you may glorify the God and Father of our Lord Jesus Christ.

Therefore, welcome one another as Christ welcomed us, to the glory of God. For I say that Christ became a servant of circumcision for the sake of God's truth, in order to confirm the promises given to the fathers and that the Gentiles might glorify God for his mercy, as it is written, "For this will I confess thee among the Gentiles and sing to thy name." And again Scripture says, "Rejoice, Gentiles, with his people." And again, "Sing to the Lord, all Gentiles, and let all the peoples praise him." And again Isaiah says, "There will be a root of Jesse, and one who rises to rule Gentiles: in him Gentiles will hope." May the God of hope fill you with all joy and peace in believing, so that you may abound in hope through the power of the Holy Spirit!

I am persuaded, my brethren — yes, I myself — regarding you, that you are full of goodness, filled with all knowledge, able to instruct one another. But I have written rather boldly to you, partly to remind you, because of the grace given to me from God, that I may be a minister of Christ Jesus to the Gentiles, in priestly service of the good news of God, in order that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. I do boast in Christ Jesus of my work for God. For I will not venture to speak except of what Christ has done through me to promote obedience of Gentiles, by word and deed, through the power of signs and wonders, by the power of the Holy Spirit, so that from Jerusalem around to Illyricum,

I have fully proclaimed the good news of Christ, being ambitious to tell the good news where Christ has not been named, so that I might not build on any other man's foundation, but as it is written, "They who have had no message of him shall see, and they who have not heard shall understand."

This is why I have been so much hindered in coming to you. But now having no more territory in these regions and having for many years had a strong desire to come to you while making a journey to Spain, I hope to see you as I pass through and to be furthered on my journey by you, after first partially satisfying my desire of being with you. But now I am on my way to Jerusalem to render service to the holy. For Macedonia and Achaia have been pleased to make a contribution for the poor among the holy in Jerusalem. They have been pleased to do this and indeed they are indebted to them. For if the Gentiles have shared their things of the spirit, they owe them sacred service in things of the body. So after completing this and sealing to them this fruit I shall come away and pass by you to Spain. And I know that when I come to you it will be in the fullness of the blessing of Christ.

I beg you, brethren, for the sake of our Lord Jesus and the love of the Spirit to join me in wrestling in prayer to God on my behalf, that I may be delivered from the unbelievers in Judæa and that my service in Jerusalem may be pleasing to the holy, that I may come to you with joy by the will of God and be refreshed with you. The God of peace be with all of you! Amen.

XVI

I COMMEND to you our sister Phœbe, a servant of the church in Cenchreæ, that you may receive her in the Lord in a way worthy of the holy, and help her in any matter in which she may need you. For she has been a provider for many, myself included.

Give my greetings to Prisca and Aquila, my fellow workers in Christ Jesus, who for my life risked their own necks, to whom not I alone give thanks, but also all the churches of the Gentiles. Give my greetings also to the church in their house.

Give my greetings to Epænetus my beloved, who is the first-fruit of Asia for Christ. Give my greetings to Mary, who has worked hard for you. Give my greetings to Andronicus and Junias, men of my race and my companions in prison, who are eminent among the apostles, who also were in Christ before me. Give my greetings to Ampliatus my beloved in the Lord. Give my greetings to Urbanus our fellow worker in Christ, and to Stachys my beloved. Give my greetings to Apelles, that tested man in Christ. Give my greetings to the household of Aristobulus. Give my greetings to Herodion, who is of my race. Give my greetings to those of the household of Narcissus who are in the Lord. Give my greetings to Tryphæna and Tryphosa, those workers in the Lord. Give my greetings to Persis the beloved, who has worked hard in the Lord. Give my greetings to Rufus the chosen in the Lord, and to his mother and mine. Give my greetings to Asyncritus, Phlegon, Hermes, Petrobas, Hermas, and the brethren with them. Give my greetings to Philologus, and Julia, Nereus and his sister, and Olympas, and all the holy with them. Give my greetings to one another with a holy kiss. All the churches of Christ send their greetings to you.

I beg you, brethren, to keep your eye on those who are making divisions and occasions for sin contrary to the teaching which you have learned, and to shun them. For such persons are not serving our Lord Christ, but their own stomachs, and by their smooth and pleasing talk they mislead the hearts of the innocent. For your obedience has come to the knowledge of all men. Therefore I rejoice over you, but I wish you to be wise regarding what is good, and simple in regard to what is evil. The God of peace will crush Satan under your feet shortly.

The grace of our Lord Jesus be with you!

Timothy, my fellow worker, sends his greeting, and so do Lucius and Jason and Sosipater, who are of my race. I, Tertius, who penned this letter, greet you in the Lord. Gaius, my host and the host of the whole church, sends his greetings. Erastus the city treasurer sends his greetings, and so does Quartus the brother.

To him who is able to make you strong according to the good news which I bear, and the proclamation of Jesus Christ, and according to the revelation of the mystery kept secret through ages, but now made manifest through the prophetic Scriptures by the command of the eternal God, to promote obedience to the faith made known to all the Gentiles — to God, the only wise, be glory through Jesus Christ for the ages of the ages!

PAUL'S FIRST LETTER TO THE CORINTHIANS

Paul called by the will of God to be an apostle of Christ Jesus, and Sosthenes our brother, to the Church of God in Corinth, made holy in Christ Jesus, called to be holy, with all everywhere who call upon the name of our Lord Jesus Christ, their Lord and ours:

Grace to you and peace from God our Father and from the Lord Jesus Christ!

I am always thanking God for you because of the grace of God given to you in Christ Jesus, that you are rich in him in everything, in readiness of speech and in all knowledge, so that my testimony to Christ has been confirmed among you and so that you are not lacking in any gift while waiting for our Lord Jesus Christ to be revealed. He will keep you strong to the end and free from reproach on the day of our Lord Jesus Christ. God is faithful, and it is by him that you have been called into the fellowship of his Son, Jesus Christ our Lord.

I beg you, brethren, in the name of our Lord Jesus Christ, all to say the same thing and not to have divisions among you, but to be united in the same mind and in the same opinion. For it has been told me regarding you, brethren, by Chloe's people, that there are dissensions among you. I mean that each of you is saying, "I belong to Paul," "I belong to Apollos," "I belong to Cephas," or, "I belong to Christ." Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I am thankful that I baptized no one of you except Crispus and Gaius, so that no one can say that you were baptized in my name. I baptized also the household of Stephanas. Beyond that I do not know that I baptized any one else. For Christ did not send me to baptize, but to proclaim the good news — not in wisdom of words, that the cross of Christ might not be emptied of meaning.

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise and I will bring to nought the prudence of the prudent." Where is the wise? Where is the scribe? Where is the debater of this world? Has not God made foolish the wisdom of the world? For when in the wisdom of God the world by its wisdom did not come to know God, God was pleased to save through the foolishness of our proclamation those who believe. Jews ask for signs and Greeks seek for wisdom, but we proclaim Christ crucified, to Jews a stumbling block, to Gentiles folly, but to those who are called, whether Jews or Greeks, Christ, the power of God and the wisdom of God. For God's foolishness is wiser than men and God's weakness is stronger than men.

Consider your own call, brethren, that not many wise, humanly speaking, not many powerful, not many high-born have been called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the strong, and God has chosen the low-born things and the things of no account, the things that are not, to defeat the things that are, that no human being may boast in God's presence. By God's act you are in Christ Jesus, who has become to us wisdom from God and righteousness and holiness and deliverance, so that, as it is written, "Let him who boasts boast in the Lord."

II

And I in coming to you, brethren, did not come with superiority of speech or of wisdom, announcing to you the testimony of God. For I determined to know nothing among you but Jesus Christ — and him crucified. And I came to you in weakness and in fear and in much trembling, and my speech and my proclamation were not in persuasive words of wisdom, but with spiritual and powerful proof, that your faith might not depend on the wisdom of man but on the power of God. We do speak wisdom among the mature, but a wisdom not of this world nor of the defeated rulers of this world. But we speak a wisdom of

God in a mystery, the hidden wisdom which God predestined before the world began for our glory. None of the rulers of this world knew it, for if they had known it they would not have crucified the Lord of glory. But as it is written, "What eye has not seen and what ear has not heard and what has not entered human mind, God has prepared for those who love him." To us God has revealed this by his Spirit. For the Spirit searches all things, even the depths of God. For who of men knows what pertains to a man except the spirit of the man which is in him. Just so no one knows what pertains to God except the Spirit of God. But we did not receive the spirit of the world, but the Spirit that is from God, so that we know the gracious gifts of God. And these we speak of, not in words taught by man's wisdom, but in words taught by the Spirit, expressing spiritual things in spiritual words. But the animal man does not receive the things of the Spirit of God, for they are foolishness to him, nor can he know them because they are spiritually understood. But the spiritual man understands all things though he himself is understood by no one. For "Who has known the mind of the Lord? Who will teach him?" But we have the mind of Christ.

III

And I myself, brethren, could not speak to you as spiritual, but as fleshly, as babes in Christ. I fed you with milk, not solid food. For you were not able to take it. Nor are you yet able, for you are still fleshly. For while there is jealousy and strife among you, are you not fleshly and living in man's way? For when one says, "I belong to Paul," and another, "I belong to Apollos," are you not men? What then is Apollos? What is Paul? Servants through whom you were led to faith, as the Lord granted to each of us. I planted, Apollos watered, but God made the seed grow. So then neither is he who planted anything nor he who watered, but God who makes the seed grow. Each will receive his own reward according to his own labor. We are God's fellow workers: you are God's farm God's building.

According to the grace of God granted to me, as a wise

master-builder I have laid a foundation and another is building on it. But let each be careful how he builds on it. For no one can lay any other foundation than that which has been laid, which is Jesus Christ. If any one builds on this foundation gold, silver, costly stones, wood, hay, straw — every one's work will become manifest. For the day will show it, because it will be revealed in fire and the fire will test each one's work, of what quality it is. If the work which any one has built stands he will get a reward. If any one's work burns up he will suffer loss, though he himself will be saved, but as through fire. Do you not know that you are God's temple and the Spirit of God dwells in you? If any one mars the temple of God, God will mar him, for the temple of God is holy, and you are the temple.

Let no one deceive himself. If any one of you thinks himself wise in this world, let him become a fool in order to become wise. For the wisdom of this world is foolishness in God's sight. For it is written, "He catches the wise in their own craftiness," and again, "The Lord knows the reasonings of the wise to be futile." Therefore let no one boast in men. For all things are yours — Paul or Apollos or Cephas or the world or life or death or things present or things to come — all are yours and you are Christ's and Christ is God's.

IV

Let a man view us as servants of Christ and stewards of God's mysteries. Moreover, in the case of stewards it is required that a man be found faithful. But it is of very slight importance to me to be judged by you or any human court. I do not even pass judgment on myself. For I am not conscious of any wrong, but I am not proved by that to be faultless. The Lord is my judge. So do not judge anything before the time, before the Lord comes. He will throw light on the hidden things of darkness and will make manifest the purposes of hearts. Then each one will have his praise from God.

All this, brethren, I have applied to myself and Apollos for your sake, that you may learn the maxim, "Nothing beyond what is written," and may not be puffed up in partisanship for

one against the other. For who gives you superiority? What have you that you did not receive? Why are you boasting as if you had not received it? You are already fully satisfied. You have already become rich. You have become kings without us. Would that you had become kings so that we might be kings with you! For it seems to me that God has set us apostles out last of all as men doomed to death, that we may be a spectacle to the world and to angels and to men. We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you have glory, but we are despised. Up to this present hour we are hungry and thirsty and naked and beaten. We wander about and labor, working with our own hands. When abused we bless, when persecuted we endure it, when slandered we entreat. We have come to be, as it were, the sweepings of the world, the riffraff of all things up to now.

I am not writing this to shame you, but to warn you as my beloved children. For if you have ten thousand teachers in Christ, still you have not many fathers. For I was your father in Christ Jesus through the good news. So I beg you to be imitators of me. For this very purpose I have sent to you Timothy, who is my loved and faithful child in the Lord. He will remind you of my ways in Christ — how I teach everywhere in every church.

Some persons have become puffed up, thinking that I am not coming to you. But I shall come to you shortly, if the Lord wills, and I will find out, not the talk of these puffed-up ones, but their power. For the kingdom of God is not in talk, but in power. Which do you wish? Shall I come with a rod or in love and a spirit of gentleness?

V

It is generally reported that there is unchastity among you, and such unchastity as is not even among the Gentiles, so that a man has his father's wife! And you are puffed up with pride and have not rather grieved and taken steps to expel from among you the doer of this deed! For I, absent in body, but present in spirit, have already as if I were present judged the man who has acted thus. When you assembled in the name of the Lord

Jesus and my spirit was also present with the power of our Lord Jesus, I decided to deliver over such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord.

Your boasting is unbecoming. Do you not know that a little yeast sets the whole mass fermenting? Cleanse out the old yeast that you may be new dough, free from yeast, as indeed you are. For Christ, our Passover, has been sacrificed. So let us keep the festival, not with the old yeast nor with the yeast of evil and wickedness, but with the unleavened bread of sincerity and truth.

I wrote to you in my letter not to associate with unchaste people, certainly not meaning the unchaste of this world, or the covetous or extortionate or idolaters, since in that case you would have to leave the world. But now I write to you not to associate with any one who is called a brother, if he is unchaste or covetous or idolatrous or abusive or drunken or extortionate — not even to eat with such a one. For what business of mine is it to judge outsiders? Is it not for you to judge those inside? But outsiders God will judge. Expel the wicked man from among yourselves.

VI

Does any one of you, if he has a grievance against another, dare to bring the case before the unrighteous and not before the holy? Do you not know that the holy are going to judge the world? If the world is to be judged by you, are you unfit for the most trivial cases? Do you not know that we are to judge angels, to say nothing of affairs of this life? If then you have affairs of this life, do you ask men who in the view of the church count for nothing to sit as judges? I say this to your shame. Is it true that there is among you no one wise enough to judge between a man and his brother, but brother goes to law with brother and that before unbelievers? Now this is an utter failure on your part that you have lawsuits with one another. Why not rather let yourselves be wronged? Why not rather be defrauded? But you yourselves practice wrongs and frauds — and that upon your brethren. Do you not know that

unrighteous people will not inherit the kingdom of God? Make no mistake, neither the unchaste, nor idolaters, nor adulterers, nor those who practice unnatural vices, nor thieves, nor the avaricious, nor drunkards, nor the abusive, nor extortioners will inherit the kingdom of God. And such some of you were. But you have washed yourselves; but you have been made holy; but you have been pronounced righteous in the name of the Lord Jesus Christ and in the Spirit of our God.

All things are lawful for me, but not everything is beneficial. All things are lawful, but I will not be overpowered by anything. Food of all kinds is for the stomach and the stomach for foods. But God will end the function of one and the other. The body is not for unchastity, but for the Lord, and the Lord is for the body. God raised the Lord and will also raise us through his power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! Do you not know that he who unites himself to a prostitute is one body with her? For God says, "The two shall become one flesh." He who is united to the Lord is one spirit. Shun unchastity. Every other sin that a man does is apart from the body, but the unchaste sins against his own body. Do you not know that your body is the temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price. Glorify God then in your bodies.

VII

With reference to the matters you wrote of: It is an excellent thing for a man not to touch a woman. But because of the prevailing unchastity, let each man have his own wife and each woman her own husband. Let the husband pay his wife conjugal dues and the wife her husband. The wife has not power over her own body, but her husband has. In the same way the husband has not power over his own body, but his wife has. Do not deprive one another, unless by agreement for a time, that you may have freedom for prayer, and again come together. You must not let Satan tempt you through your lack of self-control. I say this by way of indulgence, not by way of

command. I wish that every one were just as I am. But each has his own gift from God, one in one way and one in another.

I say to the unmarried and the widows, it is excellent for them to remain as I do. But if they lack self-control, let them marry. It is better to marry than to burn. To the married I command — yet not I, but the Lord — that the wife is not to leave her husband (if she leaves him let her remain unmarried or be reconciled to her husband) and the husband is not to put away his wife.

To the rest I say — not the Lord: If any brother has a wife who is an unbeliever and she is pleased to live with him, let him not put her away. And if any woman has a husband who is an unbeliever and he is pleased to live with her, let her not put him away. For the unbelieving husband has been made holy by the wife and the unbelieving wife has been made holy by the husband. Otherwise your children would be impure, but now they are holy. But if the unbelieving one actually leaves, let him leave. The brother or sister is not under bondage in such cases; but God has called you to peace. For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?

But, as the Lord has allotted to each, let each go on living as when God called him. So I prescribe in all the churches. Was any one already circumcised when called? Let him not efface it. Was any one called when uncircumcised? Let him not become circumcised. Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God is all. Let each stay in that condition in which he was called. Were you called when a slave? Let it not trouble you. On the contrary, even if you can become free, take it in preference. For the slave who has been called in the Lord is the Lord's freedman. Just so the free man, when called, is the slave of Christ. You were bought with a price. Do not become slaves of men. Let each one, brethren, stay in that condition in which he was called, close to God.

In regard to unmarried women I have no command of the Lord, but I give my opinion as one who through the mercy of

the Lord is trustworthy. I think then that this is an excellent thing on account of the present distress — that it is an excellent thing for a person to be unmarried. Have you been bound to a wife? Seek not release. Have you been freed from a wife? Do not seek a wife. But even if you marry, you have not sinned. Even if a maiden marries, she has not sinned. But such will have trouble in the flesh, and I would spare you.

But this I say, brethren: The time is shortened. For what remains let those who have wives be as if they had none, and those who weep as if they wept not, and those who rejoice as if they rejoiced not, and those who buy as if they possessed nothing, and those who use the world as if not overusing it. For the present order of this world is passing away.

I wish you to be free from worry. The unmarried man is anxious about the things of the Lord — how he may please the Lord. The married man is anxious about the things of the world — how he may please his wife, and his interest is divided. So the unmarried woman or the maiden is anxious about the things of the Lord, that she may be holy in body and spirit. But the married woman is anxious about the things of the world — how she may please her husband. This I say for your benefit, not to throw a noose over you, but to promote decorum and constant devotion to the Lord without distraction.

If any one thinks that he is acting unbecomingly toward his virgin, if she is ripe for marriage and there is need, let him do what he will. He does not sin. Let them marry. He who stands firm in his heart, having no necessity, and has power over his own will and has decided in his heart to keep his virgin, will do well. So he who marries his virgin does well, and he who does not marry her will do better.

A woman is bound as long as her husband is living. But if her husband falls asleep, she is free to marry whom she will, though only in the Lord. But in my opinion she is happier if she stays as she is. And I think that I have the Spirit of God.

VIII

Now as to things that have been sacrificed to idols, we know that we all have knowledge. Knowledge puffs up, but love builds up. If any one thinks that he knows anything, he does not yet know as he ought to know. If any one loves God, he is known by him. Regarding the eating of things that have been sacrificed to idols, then, we know that an idol is nothing in the world, and that there is no God but one. And though there are so-called gods in heaven and on earth, for there are gods many and lords many, still to us there is one God the Father, of whom are all things and we for him, and one Lord, Jesus Christ, through whom are all things and we through him. But all have not this knowledge. Some, having been accustomed to idols up to the present time, eat the food as a sacrifice to an idol, and their conscience being weak is stained. But food does not bring us near to God, for neither do we lose by not eating nor gain by eating. But be careful that this power of yours may not become a stumbling block to the weak. For if any one sees you who have knowledge reclining at table in an idol's temple, will not the conscience of that weak one be emboldened to eat things that have been sacrificed to idols? Thus the weak man is ruined by your knowledge — the brother for whom Christ died. So sinning against the brethren and wounding their weak consciences you sin against Christ. Therefore if food makes my brother stumble I will not eat meat while the world stands, for fear of making my brother stumble.

IX

Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? If to others I am not an apostle, certainly I am to you. For you are the seal of my apostleship in the Lord. My defence to those who criticize me is this: Have we not the right to eat and drink? Have we not the right to take about with us a sister as wife, as the rest of the apostles do and the brothers of the Lord and Cephas? Or am I only, and Barnabas, without the right not to do manual labor? Who ever serves as a soldier and supplies his

own pay and rations? Who plants a vineyard and does not eat the fruit of it? Who keeps a flock and does not drink any of the milk of the flock? Am I saying these things from a man's point of view or does not the Law also say them? For in the Law of Moses it is written, "You shall not muzzle an ox when he is treading out grain." Is God thinking of the oxen? or does he say this wholly for our sakes? For our sakes; for it was written because the plowman ought to plow in hope and the thresher ought to thresh in hope of having a share. If we sowed for you things of the spirit, is it a great matter if we reap your things of the flesh? If others share this right over you, do not we still more?

But we have not used this right. No, we endure all things in order not to cause any hindrance to the good news of Christ. Do you not know that those who do the work of the Temple eat the things that come from the Temple, and those who minister at the altar share with the altar? So the Lord has directed that those who proclaim the good news shall have their living from the good news. But I have used none of these rights and I am not writing this in order that it may be done in my case. For it would be better for me to die — No one shall make my boast an empty one! For although I tell the good news I have nothing to boast of. For a necessity is laid upon me. Alas for me if I do not tell the good news! If I do it voluntarily I have a reward, but if reluctantly, I have been charged with a responsibility. What then is my reward? That in telling the good news I make the good news free, and do not take full advantage of my rights in the good news. For though I am free from all I have enslaved myself to all that I may gain the more. I became to the Jews a Jew, to gain the Jews; to those under law as under law, though not myself under law, to gain those who are under law. To those without law, I became as without law, though not without the law of God and under the law of Christ, to gain those who are without law. To the weak I became weak to gain the weak. To all men I became all things in order by all means to save some. I do all things for the sake of the good news that I may become a partner with it.

Do you not know that those who run in a stadium all run, yet one gets the prize? Run so as to win. Every one who contends in the games practices self-restraint in all things. They do it to win a fading crown, but we for an unfading one. Thus I run with no uncertain goal: thus I strike, not as if pounding the air. On the contrary, I maul and master my body so that I may not, after preaching to others, become myself unable to stand the test.

X

I DO not wish you to be ignorant, brethren, that our fathers were all under the cloud and all passed through the sea and all received baptism in the cloud and in the sea, and all ate the same spiritual food and all drank the same spiritual drink. For they drank from a spiritual rock that followed them, and the rock was Christ. But with the most of them God was not well pleased. For they were strewn in the desert. These things happened as warnings for us, that we may not be eager for evil things as they were eager. Be not idolaters, as some of them were, as it is written, "The people sat down to eat and drink and rose up to dance." Nor let us be unchaste, as some of them were and twenty-three thousand fell dead in one day. Nor let us try the patience of the Lord, as some of them tried him and were destroyed by serpents. Nor murmur, as some of them murmured and perished by the destroyer. These things happened to those people as warnings and they were written for the instruction of us to whom the closing events of the ages have come. So let him who thinks that he is standing beware of falling. No trial has taken you but what belongs to human nature. God is faithful and he will not let you be tried beyond your power, but will make, with the trial, a way of escape so that you can endure it.

Therefore, my beloved, shun idolatry. I speak as to thoughtful men. Judge for yourselves what I am saying. The cup of blessing which we bless, is it not a fellowship in the blood of Christ? The bread which we break, is it not a fellowship in the body of Christ? Because there is one bread we though many are one body; for we all partake of the one bread. Look at

Israel according to the flesh; are not those who eat of the sacrifice partakers of the altar? What then am I saying? That meat sacrificed to idols is anything or that an idol is anything? But I say that what they sacrifice they sacrifice to demons and not to God. And I would not have you become partakers with demons. You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. Or are we arousing the jealousy of the Lord? Are we stronger than he?

All things are lawful, but not all are beneficial. All things are lawful, but not all build up character. Let no one seek his own interest, but the interest of others. Everything that is sold in market eat, raising no questions of conscience. For "the earth is the Lord's and the fullness thereof." If any one of the unbelievers invites you and you wish to go, eat whatever is set before you, raising no questions of conscience. But if any one says to you, "This is meat that has been sacrificed," do not eat, for the sake of him who mentioned it and for conscience' sake — conscience, I say, not yours, but the other man's. For why is my liberty judged by the conscience of another? If I partake with thanksgiving, why am I denounced for that for which I give thanks?

Therefore, if you eat or if you drink or whatever you do, do all to the glory of God. Cause no offense either to Jews or Greeks or to the church of God, as I also in all things accommodate myself to all men, not seeking my own interest but that of the many, in order that they may be saved.

XI

Imitate me as I imitate Christ. I praise you because you remember me in all things and hold firmly the traditions as I passed them on to you. I wish you to know that the head of every man is Christ, and the head of a woman is her husband, and the head of Christ is God. Every man praying or prophesying with his head draped dishonors his head. But every woman praying or prophesying bareheaded dishonors her head. For it is one and the same as if she had her head shaved. For if a woman is not covered, then let her cut off her hair.

But if it is a shame to a woman to cut off her hair or to shave, let her veil herself. For a man has no need to cover his head since he is the image and glory of God. But the woman is the glory of man. For man was not from woman, but woman from man, for man was not formed for woman, but woman for man. Therefore, the woman ought to have a badge of authority on her head because of the angels.

Yet neither is woman without man nor man without woman in the Lord. For as woman is from man so is man through woman, but all things from God. Decide for yourselves: is it becoming for a woman to pray to God unveiled? Does not Nature herself teach you that if a man has long hair, it is a dishonor to him, but that if a woman has long hair, it is a glory to her? Because the hair is given to her for a covering. But if any one cares to be contentious, we have no such custom, nor have the churches of God.

In giving the following directions I do not praise you, because you do not assemble for the better, but for the worse. For, in the first place, I hear that when you assemble as a church there are parties among you, and to some extent I believe it. For there must be parties among you in order that it may become plain who are worthy of approval. When, therefore, you assemble it is not possible to eat the Lord's supper. For in eating each one tries to get his own supper first and one is hungry and another is drunken. Have you not homes to eat and drink in? Or do you mean to show contempt for the church of God and put to shame those who have no homes? What shall I say to you? Shall I praise you? For this I do not praise you.

For I received from the Lord that which I passed on to you that the Lord Jesus, on the night in which he was betrayed, took bread, and when he had given thanks he broke it and said, "This is my body which is broken for you. Do this in memory of me." In like manner he took also the cup after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in memory of me." For as often as you eat this bread and drink the cup you proclaim the Lord's death, until he comes. Therefore, whoever eats the bread or

drinks the cup of the Lord unworthily will be guilty of the body and blood of the Lord. But let a man examine himself and so let him eat of the bread and drink of the cup. For he who eats and drinks eats and drinks condemnation to himself, if he does not honor the Lord's body. For this reason many are weak and sickly among you and a number are asleep. If we judged ourselves we should not be judged. But when we are judged by the Lord, we are disciplined in order that we may not be condemned along with the world. So then, my brethren, when you assemble to eat, wait for one another. If any one is hungry, let him eat at home, that your assembling may not bring condemnation on you. The other matters I will arrange when I come.

XII

Concerning spiritual things, brethren, I do not wish you to be ignorant. For you know that when you were Gentiles you were led away after the dumb idols just as might happen. Therefore I inform you that no one speaking in the Spirit of God says, "Jesus is accursed," and no one can say, "Jesus is Lord," except in the Holy Spirit.

There are varieties of gifts, but the same Spirit. And there are varieties of service, but the same Lord. And there are varieties of products, but the same God who produces all things in all. To each one is given some manifestation of the Spirit for what is profitable. To one are given, through the Spirit, words of wisdom, to another words of knowledge by the same Spirit, to another faith by the same Spirit, to another gifts of healing by the same Spirit, to another works of power, to another prophecy, to another the discernment of spirits, to another varieties of tongues, to another interpretation of tongues. One and the same Spirit produces all of these gifts, distributing to each one individually as he will.

For as the body is one and yet has many members, and all the members of the body, though many, are one body, so also is Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all made to drink of one Spirit. For the body is not one member,

but many. If the foot says, "Because I am not a hand I am not of the body," it is not for that reason not of the body. And if the ear says, "Because I am not an eye I am not of the body," it is not for that reason not of the body. If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God has placed the members each one of them in the body as he pleased. If all were one member, where would be the body? But now the members are many, but the body is one. And the eye cannot say to the hand, "I have no need of you," or the head to the feet, "I have no need of you." Indeed, much more those members of the body that seem to be the weaker are necessary, and those that we deem the less honorable parts of the body we surround with greater honor and our uncomely parts have additional dignity, while our comely parts have no need. But God has organized the body, giving greater honor to the part that lacks, that there may be no discord in the body, but that the members may have a common concern for one another. And if one member suffers, all the members suffer with it; if a member is honored, all the members rejoice with it.

You are the body of Christ and individually members. God placed some in the church first as apostles, secondly as prophets, thirdly as teachers, then miracle-workers, then those with gifts of healing, helpers, administrators, speakers of different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Are all miracle-workers? Do all have gifts of healing? Do all speak with tongues? Do all interpret? Seek earnestly for the greater gifts; and yet I will show you a way that surpasses all.

XIII

If I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And if I have the power of prophecy and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I distribute all that I have to feed the poor, and if I give my body to be burned, but have not love, it profits me nothing. Love is

long-suffering, love is kind, is not jealous, love does not boast, is not conceited, does not behave unbecomingly, does not seek her own interest, is not irritable, does not count up her wrongs, does not rejoice in wickedness, but rejoices with the truth, excuses all things, believes all things, hopes all things, endures all things. Love never fails; but if there are prophetic powers, they will become useless; if there are tongues, they will cease; if there is knowledge, it will become useless. For we know in part and we prophesy in part, but when the perfect comes what is in part will become useless. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. Since I have become a man, I have no use for childish things. For as yet we are looking at puzzling reflections in a mirror, but then face to face. As yet I know in part, but then I shall know fully, as I have been fully known. But now faith, hope, love — these three — endure. And the greatest of these is love.

XIV

Seek love earnestly, be eager for spiritual gifts, but most to prophesy. For he who speaks with a tongue speaks not to men, but to God. For no one understands, and he speaks mysteries in the Spirit. But he who prophesies speaks to men what will build up, encourage, and comfort. He who speaks in a tongue builds himself up, but he who prophesies builds up the church. I wish you all to speak with tongues, but I wish more to have you prophesy. He who prophesies is greater than he who speaks with tongues, unless he interprets so that the church may receive upbuilding. Now, brethren, if I come to you speaking with tongues, what benefit will I be to you unless I speak to you in a revelation or in knowledge or in prophecy or in teaching. Inanimate things that give a sound, such as the flute or harp, — unless they give a distinction in the sounds, how will it be known what is being played on flute or harp? If the trumpet gives a dubious sound, who will prepare himself for battle? And so you, if you do not give by the tongue words easy to understand, how will it be known what is said? For you will be talking into the air. There are, it may be, so

many kinds of languages in the world, and none without meaning. If then I do not know the meaning of the language, I shall be a barbarian to him who is speaking, and he will be a barbarian to me. And so you, since you are eager for spiritual gifts, seek to abound in what will build up the church. Therefore let him who speaks with a tongue pray to interpret. For if I pray in a tongue my spirit prays, but my understanding is unfruitful. What then? I will pray with the spirit and with the understanding. I will sing with the spirit and with the understanding. If you thank God with the spirit, how shall he who fills the place of the ordinary man say Amen to your thanksgiving? For he does not know what you are saying. You give thanks excellently, but the other is not helped by it. I thank God that I speak with tongues more than any of you. But in church I would rather speak five words with my understanding so as to instruct others, than to speak ten thousand words in a tongue.

Brethren, be not children in intelligence, but be babes in wickedness. In intelligence be adults. In the Law it is written, "By men of strange speech and by the lips of strangers I will speak to this people, and not even thus will they listen to me, says the Lord." So then tongues are for a sign not to believers, but to unbelievers, and prophecy is not for unbelievers, but for believers. If therefore the whole church assembles and all speak with tongues and ordinary men or unbelievers come in, will they not say that you are insane? But if all prophesy and any unbeliever or ordinary man comes in, he is convinced by all, he is judged by all, the secrets of his heart become manifest, and so falling on his face he worships God, declaring that God is really among you.

What then, brethren? When you assemble each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for the upbuilding of character. If any one speaks with a tongue, let it be two, or at the most three, at a time and in turn and let one interpret. If there is no interpreter, let the man keep silent in church and let him speak to himself and to God. Of the prophets let two or three speak and let the others reflect. If a revelation comes

to another who is sitting by, let the first become silent. For you can all prophesy one by one so that all may learn and all be encouraged. The spirits of the prophets are under the control of the prophets. For God is not a God of confusion, but of peace.

As in all the churches of the holy, let the women be silent in your assemblies. For it is not allowed to them to speak; but let them be in subjection as also the Law says. If they wish to learn anything, let them ask their own husbands at home. For it is disgraceful for a woman to speak in church. Did the message of God come out from you or did it come to you alone? If any one thinks himself a prophet or spiritual, let him recognize that what I am writing to you is the command of the Lord. But if any one does not know, he is himself unknown.

So then, my brethren, seek earnestly to prophesy and do not hinder speaking with tongues. Let all things be done becomingly and in order.

XV

Let me recall to your minds, brethren, the good news which I announced to you and which you accepted, in which also you stand, through which also you are being saved, if you hold fast the message that I announced to you, unless your faith was thoughtless.

For among the first things I passed on to you what I had received, that Christ died for our sins according to the Scriptures, and that he was buried, and that he was raised on the third day, according to the Scriptures, and that he was seen by Cephas, then by the twelve, then he was seen by more than five hundred brethren at once, of whom the most are still living, but some have fallen asleep, then he appeared to James, then to all the apostles. Last of all, as if to one untimely born, he appeared also to me. For I am the least of the apostles and am not fit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me was not without result, but I labored more abundantly than all of them, yet not I, but the grace of

God that was with me. Whether then it was I or they, so we proclaim and so you believed.

But if Christ is proclaimed — that he has been raised from the dead — how do some among you say that there is no resurrection of the dead? If there is no resurrection of the dead, then neither has Christ been raised. If Christ has not been raised, then our proclamation is an empty thing and your faith is an empty thing. And we are found false witnesses of God because we testified regarding God that he raised up Christ, whom he did not raise if the dead are not raised. For if the dead are not raised, neither has Christ been raised. And if Christ has not been raised, your faith is futile, you are still in your sins. Then also those who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men most pitiable.

But now Christ has been raised from the dead, the first-fruit of those who have fallen asleep. For since by a man came death, by a man also came resurrection of the dead. For as in Adam all die, so also in Christ all will be made alive. But each in his own order. The first-fruit is Christ, then those who are Christ's, at his coming. Then will be the end when he delivers up the kingship to God his Father, when he has defeated every archangel and authority and power. For he must be king until he "puts all his enemies under his feet." The last enemy to be defeated will be death. For "he subjected all things under his feet." But when it says, "all things have been subjected," it is plain that it means all things except God who subjected all things to him. But when all things have been subjected to him, then the Son himself will be subjected to him who subjected all things to him, that God may be all in all.

Then what shall they do who are baptized for the dead? If the dead do not rise at all, why are they then baptized for them? And why do we run risks every hour? I die every day, I swear it by the boast I make of you and which I have in Christ Jesus our Lord. If, humanly speaking, I fought wild beasts at Ephesus, what is my gain? If the dead do not rise, "let us eat and drink, for to-morrow we die." Do not be led astray;

"bad associations corrupt good morals." Return to soberness and cease to sin, for some are ignorant of God. I say it to your shame.

But some one will say, How are the dead raised, and with what sort of bodies do they come? Thoughtless man! What you yourself sow does not come to life unless it dies. And what you sow is not the body that will come, but a mere grain, perhaps of wheat or of something else. But God gives it a body as he has pleased, and to each kind of seed a body of its own. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another flesh of birds, and another flesh of fishes. There are bodies celestial and bodies terrestrial. But the glory of the celestial is of one kind and the glory of the terrestrial is of another. There is one glory of the sun and another glory of the moon and another glory of the stars. For star differs from star in glory.

So also will be the resurrection of the dead. It is sown in decay; it is raised imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown an animal body; it is raised a spiritual body. If there is an animal body there is also a spiritual body. Just as it is written, "The first man Adam became a living animal," the last Adam became a lifegiving spirit. But the spiritual is not first, but the animal, then the spiritual. The first man was from the earth, earthly; the second man is the Lord from heaven. As is the earthly man such are also those who are earthly, and as is the heavenly man such are also those who are heavenly. And as we have borne the image of the earthly man, we shall bear the image of the heavenly man.

But I say this, brethren, flesh and blood cannot inherit the kingdom of God, nor will decay inherit imperishability. I am telling you a mystery. We shall not all fall asleep, but we shall all be transformed, in a moment, in the twinkling of an eye, at the last trumpet-call. For the trumpet will sound and the dead will be raised imperishable, and we shall be transformed. For this perishable must clothe itself with imperishability, and this mortal must clothe itself with immortality. When this perishable has clothed itself with imperishability

and this mortal has clothed itself with immortality, then will come to pass the word that is written, "Death has been swallowed up in victory. O Death, where is thy victory? O Death, where is thy sting?" The sting of death is sin, and the power of sin is the Law. But thanks be to God who gives us the victory through our Lord Jesus Christ!

So then, my beloved brethren, be firm, immovable, always abounding in the work of the Lord; since you know that your labor is not fruitless in the Lord.

XVI

Regarding the collection for the holy, as I arranged for the churches of Galatia, you must do the same. On the first day of the week let each of you lay up at home something according as he may be prospering, in order that no collections may be going on when I come. When I come, whatever persons you may approve, I will send with letters to carry your gracious gift to Jerusalem. And if it seems best for me to go, they shall go with me. I shall come to you after I pass through Macedonia. For I shall pass through Macedonia and perhaps I shall make some stay with you or pass the winter with you, so that you may send me forward wherever I may be going. I do not wish to see you now merely in passing, for I hope to spend some time with you, if the Lord permits. I shall remain in Ephesus until Pentecost, for a great and effective door has been opened to me, and there are many opponents.

If Timothy comes, see to it that he becomes free from fear in his relations to you. For he is doing the Lord's work, just as I am. So let no one think him of no account. Send him forward in peace on his journey to me, for I am expecting him with the brethren.

As to Apollos our brother, I urged him strongly to go to you with the brethren. But it was not at all his will to go now, but he will come when it is convenient.

Watch, stand firmly in the faith, be manly, be strong, let all that you do be done in love.

I beg you, brethren — you know the household of Stephanas, that it is the first-fruit of Achaia and they have devoted them-

selves to serving the holy — I beg you to show deference to such and to every fellow worker and laborer.

I rejoice in the arrival of Stephanas and Fortunatus and Achaicus, because they made up for my lack of you. For they refreshed my spirit and yours. Appreciate such men.

The churches of Asia send you their greetings. Aquila and Prisca with the church in their house greet you heartily in the Lord. All the brethren send greetings to vou. Greet one another with a holy kiss.

Here is the greeting of me, Paul, by my own hand. If any one does not love the Lord, let him be accursed! Maran atha! [1] The grace of the Lord Jesus be with you. My love to all of you in Christ Jesus.

[1] An Aramaic phrase which may mean "Our Lord has come," or, possibly, "Lord, come."

PAUL'S SECOND LETTER TO THE CORINTHIANS

I

Paul, an apostle of Christ Jesus by the will of God, and Timothy the brother, to the church of God that is in Corinth with all the holy that are in all Achaia:

Grace to you and peace from God our Father and the Lord Jesus Christ!

Blessed be the God and Father of our Lord Jesus Christ, the Father of loving kindness and the God of all encouragement, who encourages us in every distress so that we may be able to encourage those who are in every distress by the encouragement by which we ourselves have been encouraged by God. Because as the sufferings of Christ are abundant in our case, so through Christ our encouragement is abundant. But if we are in distress, it is for your encouragement and salvation. If we are encouraged, it is for your encouragement which is effective in the endurance of the same sufferings that we suffer. Our hope is strong regarding you, since we know that as you are partakers of the sufferings so you are of the encouragement.

For we do not wish you to be ignorant, brethren, regarding the distress that came on us in Asia — that we were exceedingly weighed down, beyond our strength, so that we despaired even of life. Indeed we have the sentence of death within ourselves, that our trust may not rest on ourselves, but on God who raises the dead. He delivered us from such a death and will deliver, and we have hope in him that he will go on delivering, while you help by your prayers for us, so that from many persons thanksgiving may arise for the gift granted to us through the prayers of many for us.

For this is what we boast of, the witness of our conscience that in holiness, and sincerity before God, not in fleshly wisdom, but in the grace of God, we have lived in the world

and especially toward you. For we are not writing to you anything but what you read and acknowledge and I hope you will acknowledge to the end, as you have partly acknowledged it about us, that we are your ground of boasting and you are ours on the day of our Lord Jesus.

With this confidence I intended to come to you first, so that you might have a second favor, by my visiting you on the way to Macedonia and again coming back from Macedonia to you and being sped by you on my way toward Judæa. When I was intending this, did I show fickleness? Or do I plan what I plan according to the flesh, so that I may say yes, yes, and no, no? As God is faithful, my word to you is not yes and no. For the Son of God, Christ Jesus, who was proclaimed among you by us — myself and Silvanus and Timothy — was not yes and no, but in him was yes. For all the promises of God, however many, have their yes in him. Therefore also through him is the Amen to the glory of God through us. It is God who makes us and you steadfast to Christ, and has anointed us and sealed us and has given the pledge of the Spirit in our hearts.

I call God as a witness against my soul that in order to spare you I have not yet come to Corinth. Not that we are lords over your faith, but fellow workers sharing your joy, for you are standing firm in the faith.

II

But I decided this in my own mind, not to come again to you in sorrow. For if I grieve you, who is there to cheer me except those who are grieved by me? I am writing this very thing so that I may not come and have grief from those who ought to make me glad, for I am confident in regard to all of you that my joy is yours. For out of great distress and pain of heart I am writing with many tears, not that you may be grieved, but that you may know the love that I have beyond measure for you.

But if any one has caused grief, he has grieved not me, but to some extent — not to be too severe — all of you. Sufficient for such a one is this punishment by the majority, so that on the contrary you should rather forgive him and encourage him,

that such a one may not be swallowed up in excessive grief. Therefore I beg you to assure him of your love. Because for this purpose I am writing, that I may know your tested character, whether you are obedient in everything. To whomever you forgive anything I also forgive it, and what I have forgiven, if I have forgiven anything, it was for your sake in the sight of Christ, that Satan may not take advantage of us, for we are not ignorant of his purposes.

When I came to Troas for the good news of Christ and a door had been opened for me in the Lord, I had no rest in my spirit because I did not find Titus my brother, but bidding them farewell I came away to Macedonia. Thanks be to God who always leads us in his triumph in Christ and spreads through us the sweet odor of the knowledge of him in every place. For we are for God a sweet odor of Christ — in the saved and in the perishing. To the latter an odor from death to death, to the former an odor from life to life. And who is competent for this? For we are not, like the most, adulterating the message of God for gain, but in sincerity, as from God, in the presence of God, we speak in Christ.

III

Are we beginning again to recommend ourselves? Do we need, as some do, letters of recommendation to you or from you? You are our letter, written in our hearts, known and read by all men, evidently a letter of Christ delivered by us, written not with ink, but with the Spirit of the living God, not on stone tablets, but on tablets that are hearts of flesh.

We have such confidence through Christ toward God. Not that of ourselves we are fit to reason out anything as from ourselves, but our fitness is from God, who has fitted us to be servants of a new covenant, not of the letter, but of the spirit. For the letter kills, but the spirit gives life.

If the service that brought death, engraved in letters on stones, came in glory, so that the children of Israel could not look steadily at the face of Moses because of the glory of his face — that fading glory — how much more glorious will not the service of the Spirit be? For if the service that brought con-

demnation was glory, much more will the service that brings righteousness surpass in glory. For what was made so glorious is in a way no longer glorious compared with the glory that surpasses it. For if what was to be ended came in glory, much more glorious must be that which is enduring.

With such a hope then we speak with great frankness, and are not like Moses, who used to put a veil over his face so that the children of Israel might not see when the vanishing glory ended; but their thinking was dulled. For to this day the same veil remains unlifted when the old covenant is read; because it is done away only in Christ. To this day when Moses is read the veil lies on their hearts; "but when they turn to the Lord the veil is taken away." The Lord is the Spirit, and where the Spirit of the Lord is there is liberty. And we all, with unveiled face, reflecting the glory of the Lord, are changed into the same likeness from glory to glory as by the Spirit of the Lord.

IV

Therefore, having this service through God's mercy, we are not downhearted, but we have renounced shameful secret things, not living in craftiness nor adulterating God's message, but by the openness of truth commending ourselves to every man's conscience in the sight of God. If our good news is veiled, it is veiled to those who are going to ruin, in whom the god of this world has blinded the thinking of the unbelieving so that the light of the glorious good news of Christ, who is the image of God, may not shine in. For we are not proclaiming ourselves but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Because it is the God who said, "Light shall shine out of darkness," who has shone in our hearts bringing the light of the glorious knowledge of God in the face of Christ.

But we have this treasure in earthen jars, that the surpassing power may be God's and not ours — in every way distressed, but not reduced to straits, perplexed, but not in despair, persecuted, but not forsaken, cast down, but not destroyed, always bearing about in our bodies the death of Jesus that the

life also of Jesus may be manifest in our bodies. For we, though living, are always delivered up to death for Jesus' sake, that also the life of Jesus may be manifested in our mortal flesh. So death works in us, but life in you. Having the same spirit of faith, as it is written, "I believed, therefore I spoke," we too believe and therefore speak, knowing that he who raised up Jesus will also raise us up with Jesus and place us in his presence with you. For all things are for your sake, that grace abounding through many may overflow in thanksgiving to the glory of God.

Therefore we are not downhearted, but even if our outward man is wasting away, yet our inward man is renewed day by day. For our momentary and light distress is working out for us a far surpassing and eternal weight of glory while we contemplate not the things that are seen, but the things unseen. For the things that are seen are transient, but the things unseen are eternal.

V

For we know that if this tent, our earthly home, is thrown down, we have a building of God, a home not made by hands, eternal in the heavens. For in this we sigh in earnest desire to put on our dwelling that comes from heaven, since if we put that on we shall not be found naked. For while we are in this tent we sigh being burdened, not that we wish to be unclothed, but to put on the other, that what is mortal may be swallowed up in life. He who has prepared us for this very thing is God, and he has given to us the pledge of the Spirit.

So being always of good courage and knowing that while living at home in the body we are living in a foreign land away from the Lord — for we walk by faith, not by sight — I say we are of good courage and wish rather to live in the land foreign to the body and be at home with the Lord. Therefore also we are ambitious to be pleasing to him, whether at home with him or in this foreign land. For we must all appear as we truly are before the judgment seat of Christ, that each may receive the award for what he has done with his body, according to his actions, whether good or bad.

Knowing, therefore, the fear of the Lord, we are persuading men. What we are is plain to God, and I hope that it is also plain to your consciences. We are not recommending ourselves again to you, but giving occasion to you for boasting on our behalf, that you may have it to use against those who boast of appearances and not of heart. For if we were out of our minds it was for God, and if we are sane it is for you. For the love of Christ impels us, convinced of this, that if one died for all, then all died, and he died for all that the living may no longer live for themselves, but for him who died for them and was raised again.

So we, from now on, know no man according to the flesh. Even if we have known Christ according to the flesh, yet now we know him so no more. So if any one is in Christ he is a new creature. The old things have passed away, they have become new. And all things are from God, who has reconciled us to himself through Christ and given to us the service of reconciliation — to proclaim that God was in Christ reconciling the world to himself, not counting against men their sins, and that he has committed to us the message of reconciliation. So we are ambassadors for Christ, as if God were appealing to you through us. We pray you on Christ's behalf to be reconciled to God. Him who knew no sin God made sin for our sake that we might become the righteousness of God in him.

VI

As God's fellow workers we also beg you not to receive his grace fruitlessly. For he says, "At a favorable time I heard you and on a day of salvation I helped you." Now is a particularly favorable time, now is a day of salvation. We give no occasion for stumbling to any one that our service may not be blamed, but in everything we commend ourselves as God's servants in great patience, in distresses, in necessities, in hardships, in floggings, in prisons, in riots, in toils, in sleepless nights, in fastings; with purity, with knowledge, with long-suffering, with kindness, with the Holy Spirit, with sincere love, with the message of truth, with the power of God; by the weapons of righteousness in the right hand and the left, by honor and

shame, by slander and praise; as deceivers yet true, as unknown yet well known, as dying and yet we are living, as chastised yet not put to death, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet owning all things.

Our mouth is open to you, Corinthians, our heart expands itself. You find no narrowness in us, the narrowness is in your own sympathies. As a fair return, I am speaking as to my children, let your hearts expand.

Do not be yoked up, like unmatched animals, with unbelievers. For what partnership have righteousness and lawlessness, or what fellowship has light with darkness, or what harmony has Christ with Belial, or what share has a believer with an unbeliever? What agreement has the Temple of God with idols? For we are the Temple of the living God, as God said, "I will dwell in them and walk among them, and I will be their God and they shall be my people. Therefore come out from the midst of them and be separate, says the Lord, and do not touch an unclean thing, and I will receive you and will be a Father to you and you shall be sons and daughters to me, says the Lord, the Ruler of all."

VII

Having then these promises, beloved, let us purify ourselves from every defilement of flesh or spirit, in reverence for God making our holiness complete.

Make room for us in your hearts. We have wronged no one; we have injured no one; we have taken advantage of no one. I am not saying this to condemn you, for I have already said that you have such a place in our hearts that we are ready to die with you or to live with you. Great is my frankness in speaking to you; great is my boasting of you; I am filled with encouragement, running over with joy at every distress of ours. For since we came to Macedonia our flesh has had no rest, but we have been distressed in every way, conflicts without, fears within. But God, who encourages the depressed, encouraged us by the coming of Titus, and not by his coming only, but also by the encouragement by which he was encouraged about you.

He told us of your longing for me, your lamentation, your zeal in my behalf, so that I rejoice the more. For if I grieved you in my letter I do not regret it, though I did regret it, seeing that that letter grieved you even for a time, but I am glad now, not that you were grieved, but that your grief led to a change of heart. You were grieved as God approves so that you should in nothing suffer loss from us. For such grief as God approves works a change of heart leading to salvation and is never to be regretted. But the grief of the world results in death. Notice this very grieving as God approves, how great earnestness resulted from it in your case, what effort to defend yourselves, what indignation, what fear, what longing, what zeal, what just punishment! In everything you showed yourselves blameless in the matter. So although I wrote to you, I did it not for the sake of him who did the wrong, nor for the sake of him who suffered wrong, but that your earnestness for us might be made plain to you before God. On this account we have been encouraged.

In addition to this encouragement of ours, we rejoiced very much more over the joy of Titus because his spirit has been refreshed by you all, for if I have made any boast regarding you I have not been put to shame, but as we spoke everything in truth to you so our boasting over Titus turned out the truth. And his affections go out more strongly to you when he remembers the obedience of you all, how with reverence and trembling you received him. I am glad to be in every respect of good courage regarding you.

VIII

I MUST tell you, brethren, of the grace of God that has been given to the churches of Macedonia, that in a great trial of distress their abundant joy and their deep poverty have abounded in the wealth of their liberality. For according to their ability, I bear witness, and beyond their ability, of their own accord, with great urgency they begged of us the favor of fellowship in the service for the holy, and this not as we had hoped, but first they gave themselves to the Lord and to us through the will of God. Therefore we encouraged Titus that

as he had begun so he should complete this grace among you. But as you excel in every way, in faith and speech and knowledge and in all earnestness and in the love you learned from us, be sure to excel in this grace also. I speak not by way of command, but testing the genuineness of your love by the earnestness of others. For you know the grace of our Lord Jesus Christ, that though he was rich yet for your sake he became poor, that you by his poverty might become rich. In this I give my opinion, for this is advantageous for you, since a year ago you were first to begin not only the doing but the wanting to do anything. But now complete the doing, that as there was a readiness in willing so there may be a completion according to your means. For if there is first the readiness, a gift is acceptable according to what a man has, not according to what he has not. I do not mean that others shall have relief and you shall have trouble, but by equality at the present time your abundance may supply their need so that their abundance may come at your need — that there may be equality, as it is written, "He who gathered much had nothing over and he who gathered little had no lack."

Thanks be to God who puts into the heart of Titus the same interest in you. For he welcomed our appeal, but being unusually interested comes to you of his own choice. With him we are sending the brother whose praise for service to the good news has spread through all the churches, and not only that, but he was appointed by the churches as our fellow traveler in this gracious errand carried out by us to the glory of the Lord himself and by our own eager desire. We are taking care that no one shall blame us for our administration of this bountiful fund, for we are providing arrangements honorable, not only in the sight of the Lord, but also in the sight of men. We are sending along with them also our brother whose earnestness we have tested many times in many ways, and who is now especially earnest because of his great confidence in you.

If any one asks about Titus, he is my intimate friend and fellow worker for you. If it is our brethren, they are the messengers of the churches, the glory of Christ. Show them in the

sight of the churches your love and the ground of our boasting to them about you.

IX

Regarding the service to the holy, it is superfluous for me to write to you. For I know your readiness and I am boasting about you to the Macedonians, that Achaia was ready a year ago, and your zeal has stimulated the most of them. I am sending the brethren that our boasting about you may not be proved in this matter an empty boast, so that you may be ready as I have said, and if any Macedonians come with me and find you unprepared, we, not to say you, may not be made ashamed of this confidence. So I think it necessary to urge the brethren to go on in advance to you and prepare beforehand your promised gift, that it may be ready as a gift and not as if extorted.

Remember this, he who sows sparingly will reap sparingly and he who sows bountifully will reap bountifully. Let each give as he has purposed in his heart, not grudgingly nor of necessity, for God loves a cheerful giver. God is able to make every blessing abound for you so that having in everything always all that you need, you may abound in every good work, as it is written, "He scattered, he gave to the poor, his righteousness endures forever." He who supplies seed to the sower and bread for food will supply and make abundant your seed and will increase the fruits of your righteousness. You will be enriched in everything so that you will have all liberality which through our agency causes thanksgiving to God. For the performance of this sacred service not only supplies the needs of the holy, but also overflows to God in many thanksgivings. By the proof afforded by this service men are led to glorify God for your fidelity to your profession of faith in the good news of Christ, and for the liberality of your contributions toward them and toward all. In their prayers in your behalf they pour out their longing love for you because of the surpassing grace of God that is upon you. Thanks be to God for his unspeakable gift!

X

I MYSELF, Paul, beg you by the gentleness and sweet reasonableness of Christ — I who "to your face am humble when among you, but when absent am bold toward you" — I pray that I may not when present have to be bold with the confidence with which I expect to show my courage against some who think of us as living according to the flesh. For although living in the flesh we do not carry on our warfare according to the flesh, for the weapons of our warfare are not weapons of the flesh, but powerful under God for the destruction of fortresses. We overthrow reasonings and every high thing that exalts itself against the knowledge of God, and take captive every thought into obedience to Christ and are ready to take vengeance upon every disobedience when your obedience is complete.

Look at what is right before your eyes. If any one is confident that he belongs to Christ, let him again consider this regarding himself, that just as he belongs to Christ so also do we. For if I boast somewhat excessively of our authority, which the Lord gave for building you up and not for pulling you down, I shall not be ashamed. Let me not seem as if meaning to frighten you by letters. Because, "His letters," they say, "are mighty and strong, but his bodily presence is weak and his speaking amounts to nothing." Let such a person consider this, that what we are in words by letters when absent such we will be in deeds when present.

We do not venture to class ourselves or compare ourselves with some of those who are commending themselves. But they, measuring themselves among themselves and comparing themselves with themselves, do not understand. We will not boast beyond measure, but according to the measure of the measuring rod which God assigned to us, and that reaches as far as you. For we are not stretching ourselves, as if we did not reach to you, for we were the first to reach you with the good news of Christ. We are not boasting beyond measure in the labors of others, but we have hope that as your faith grows we may have larger influence among you according to our measure and be-

yond, so that we may tell the good news to the regions lying beyond you and not boast of things already done in some other man's territory. "Let him who boasts boast in the Lord." For it is not he who commends himself that is approved, but whom the Lord commends.

XI

O THAT you would bear with me in a little foolishness. Yes, bear with me. For I am jealous over you with the jealousy of God, for I betrothed you to one husband to present you as a pure virgin to Christ. But I fear that, as the serpent deceived Eve by his cunning, your thoughts may be led away from sincerity and purity toward Christ. For if some newcomer proclaims another Jesus whom we did not proclaim, or if you receive a different kind of spirit which you did not receive, or a different good news which you did not welcome, you bear with him finely. I consider that I am in nothing inferior to the most eminent apostles. If I am an ordinary man in speaking, still I am not in knowledge, but in everything we made that altogether clear to you.

Did I commit a sin when I humbled myself that you might be exalted, because I proclaimed to you the good news of God without pay? I robbed other churches by taking wages for serving you, and when I was with you and in need I was not a burden to any one, for the brethren who came from Macedonia supplied my need. In every way I kept myself from being a burden to you, and shall keep myself so. As the truth of Christ is in me, this boast of mine shall not be stopped in the region of Achaia. Why? Because I do not love you? God knows. But what I am doing I shall do so as to cut away all ground of attack from those who wish ground, and that in what they boast of they may be found just like us. For such are false apostles, deceitful workers, disguising themselves as apostles of Christ. And no wonder, for Satan himself disguises himself as an angel of light. So it is no great thing if his servants too disguise themselves as servants of righteousness. Their end will be according to their deeds.

I say again, let no one think me foolish. But, even if so,

receive me as foolish, that I too may boast a little. What I am saying I am not saying by the Lord's command, but as it were in foolishness, in this confident boasting. Since many are boasting according to the flesh, I too will boast, for you who are wise bear pleasantly with the foolish. You bear it if any one enslaves you, if any one devours you, if any one takes possession of you, if any one exalts himself, if any one strikes you in the face. I say it with shame as if we had been weak.

But in whatever any one is bold (I say it foolishly) I too am bold. Are they Hebrews? So am I. Are they Israelites? So am I. Are they descended from Abraham? So am I. Are they servants of Christ? (I speak as if I were out of my mind) I superlatively — in labors beyond measure, in prisons beyond measure, in floggings excessively, in deaths often. From Jews five times I received forty stripes less one, three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and day I have been in the deep; in journeys often, in perils of rivers, in perils of robbers, in perils from my own race, in perils from Gentiles, in perils in the city, in perils in the open country, in perils on the sea, in perils among false brethren; in toil and labor, in many a sleepless night, in hunger and thirst, in fastings often, in cold and nakedness. Aside, from other things there is that which weighs on me daily, anxiety for all the churches. Who is weak and I am not weak? Who stumbles and I am not burning? If there must be boasting, I will boast of the things that show my weakness. The God and Father of the Lord Jesus knows, he who is blessed forever, that I am not lying. In Damascus the Governor under King Aretas was guarding the city of the Damascenes to arrest me, and through a window I was lowered in a basket and escaped from his hands.

XII

I MUST boast, though it is unprofitable. I will come to visions and revelations of the Lord. I know a man in Christ fourteen years ago — whether in the body I know not, or out of the body I know not; God knows — such a man caught up to the third heaven. I know such a man — whether in the body or out

of the body I know not; God knows — that he was caught up into Paradise and heard unspeakable words which it is not lawful for man to speak. Of such a one I will boast, but of myself I will not boast except of my weaknesses. Even if I choose to boast I shall not be foolish, for I shall speak the truth. But I guard myself that no one may think of me beyond what he sees me to be, or hears from me, and because of the surpassing nature of the revelations. For this reason, that I should not be puffed up, there was given to me a thorn in the flesh, an angel of Satan, to torment me, so that I should not be puffed up. Regarding this I three times begged the Lord that it might leave me. But he has said to me, "My grace is sufficient for you; for power is made perfect in weakness." Most gladly then will I boast in my weaknesses, that the power of Christ may abide upon me. Therefore I rejoice in weaknesses, in rough treatment, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then I am strong.

I have become foolish; you made me. For I ought to have been recommended by you. For in nothing have I been inferior to the most eminent apostles, even though I am nothing. The signs of an apostle were performed among you in all patience by miracles and wonders and deeds of power. What is there in which you were made inferior to the rest of the churches except that I was not a burden to you? Forgive me this wrong.

Now this third time I am ready to come to you, and I shall not be a burden to you. For I am not seeking yours, but you. For the children ought not to lay up money for the parents, but the parents for the children. And I will most gladly spend and be spent for your souls. If I love you too much, am I loved the less? Be that as it may, I was not a burden to you.

But being crafty I caught you with cunning? Did I take advantage of you through any one of those I sent to you? I begged Titus to go, and I sent along with him the brother. Did Titus take advantage of you? Did we not act in the same spirit and walk in the same steps?

Are you thinking all this while that we are defending ourselves to you? We are speaking before God in Christ. All this, beloved, is to build you up. For I am afraid that when I come

I shall not find you such as I wish, and I myself may not be found by you such as you wish. I am afraid that there may be strife, jealousy, anger, rivalry, slanders, whisperings, conceit, disorders. I am afraid that when I come again my God may humble me in your presence, and that I shall grieve over many of those who have been long sinning and have not repented of the impurity and unchastity and sensuality which they have practiced.

XIII

This third time I am coming to you. "By the evidence of two witnesses, or three, every matter shall be proved." Those who have been long sinning and all the rest I have forewarned and now forewarn, when I was present with you the second time and now when absent, that if I come again I shall not spare; since you are eager to have a test of Christ speaking in me. He is not weak toward you, but powerful among you. He was crucified in weakness, but he is living by the power of God. And we are weak in him, but we shall live with him by the power of God for you. Test yourselves whether you are in the faith, put yourselves to the proof. Are you not conscious that Jesus Christ is in you? He is, unless you cannot stand the test. I hope that you know that we are not unable to stand the test. I pray to God that you may do nothing evil, not in order that we may seem to stand the test, but in order that you may do the right, though we should seem unable to stand the test. For we cannot do anything against the truth; our power is for the truth. We rejoice when we are weak and you are strong. This we are praying for, your all-round character. For this reason I am writing this while absent, so that when present I may not act with severity in the use of the authority which the Lord gave me for building you up, not for pulling you down.

Now, brethren, farewell. Be fully equipped; take courage; be of one mind; live in peace; then the God of love and peace will be with you. Greet one another with a holy kiss. All the holy send greetings.

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

PAUL'S LETTER TO THE GALATIANS

I

Paul an apostle — not from men or through men, but through Jesus Christ and God the Father, who raised him from the dead — and all the brethren with me, to the churches of Galatia:

Grace to you and peace from God our Father and the Lord Jesus Christ, who gave himself for our sins to deliver us from the present wicked world according to the will of our God and Father! To him be glory through the ages of the ages! Amen.

I am astonished that you are so quickly changing over from him who called you by the grace of Christ to a different kind of good news, though it is not another good news. But there are some who are perplexing you and wishing to pervert the good news of Christ. But even if we, or an angel from heaven, should bring you any good news different from what we did bring you, let him be accursed! As I said before, I say now again, if any one brings you good news different from what you have received, let him be accursed!

Am I now trying to please men or God? If I were still trying to please men I should not be Christ's servant. For I assure you, brethren, that the good news which I brought is not of man's devising. For neither did I receive it from man nor was I taught it through man, but through a revelation of Jesus Christ.

You have heard of my former life in Judaism, that I furiously persecuted the church of God and made havoc of it, and I went further in Judaism than many of my own age and race, being intensely zealous for the traditions of my forefathers. But when he who had appointed me when I was in my mother's womb, and had called me by his grace, was pleased to reveal his Son in me that I might tell the good news of him among the Gentiles, immediately I did not consult with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and came back to Damascus.

Then, after three years, I went up to Jerusalem to visit Peter and stayed with him fifteen days. But I saw no other one of the apostles, though I did see James the Lord's brother. In what I am writing to you, before God I am not lying. Then I came into the regions of Syria and Cilicia. I was not known by face to the churches of Christ in Judæa. Only they had heard that "he who used to persecute us is now telling the good news of the faith of which he once made havoc," and they glorified God on my account.

II

THEN after fourteen years I again went up to Jerusalem with Barnabas, taking along Titus. I went up by revelation, and I stated to them the good news which I proclaim among the Gentiles. But I did this privately before those who were most esteemed, that I might not be running, or have run, to no purpose.

But even Titus, who was with me and was a Greek, was not compelled to be circumcised, though it was suggested on account of false brethren who had been brought in, who had crept in to spy out our liberty which we have in Christ Jesus, in order to enslave us. But we did not yield in subjection to them even for an hour, that the truth of the good news might continue with you. But from those who were esteemed to be something — whatever they were, it makes no difference to me; God does not regard the social standing of a man — those who were most esteemed did not impart to me anything additional. But, on the contrary, seeing that I was entrusted with the good news for the uncircumcision as Peter was for the circumcision, for he who had worked in Peter for the apostleship to the circumcision had worked in me for the Gentiles, recognizing the grace given to me, James, Cephas, and John, who were regarded as pillars, gave the right hand of fellowship to me and Barnabas, that we should go to the Gentiles and they to the circumcision. Only they wished us to remember the poor. This very thing I also was earnest in doing.

But when Peter came to Antioch, I opposed him to his face, because he had been justly censured. For before certain per-

sons came from James, he was eating with the Gentiles. But when they came, he drew back and separated himself, fearing those who were of the circumcision. And the rest of the Jews practiced the same hypocrisy with him, so that even Barnabas was led off with them in their hypocrisy. But when I saw that they were not walking straight according to the truth of the good news, I said to Cephas before them all, "If you who are a Jew are living like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?" We who are Jews by nature and not sinners of the Gentiles, knowing that a man is not declared righteous because of works of law, but through faith in Christ Jesus, we also have put our faith in Christ Jesus that we may be declared righteous because of faith in Christ, and not because of works of law, for because of works of law no human being will be declared righteous. If while seeking to be declared righteous in Christ we ourselves are found sinners, is Christ then a servant of sin? Never. For if I am building up again what I pulled down, I show myself as a transgressor. For I through law died to law that I might live to God. I have been crucified with Christ. I am living, yet no longer I, but Christ is living in me. The life that I am now living in flesh I am living by faith in the Son of God, who loved me and gave himself for me. I do not make nothing of the grace of God, for if righteousness is through law, then Christ died for nothing.

III

O THOUGHTLESS Galatians, who has bewitched you before whose eyes Jesus Christ was pictured crucified? Only this I wish to learn from you: Was it because of works of law that you received the Spirit, or because of hearing with faith? Are you so thoughtless? After beginning with spirit are you now finishing with flesh? Have you suffered such things to no purpose? — if it is to no purpose. He who supplies to you the Spirit and works miracles among you, is he doing it because of works of law or because of hearing with faith, just as Abraham had faith in God and it was credited to him for righteousness?

You know, then, that those who are of faith — they are children of Abraham. For the Scripture, foreseeing that God

would declare the Gentiles righteous because of faith, announced the good news in advance to Abraham, "In you all the Gentiles will be blessed." So then those who are of faith are blessed with faithful Abraham. For all who are of the works of law are under a curse, for it is written, "Cursed is every one who does not abide by all the precepts of the book of the Law and do them." But that by law no one is declared righteous before God is plain, because, "He who is righteous by faith shall live." But the Law is not of faith, but "He who does these things shall live by them." Christ redeemed us from the curse of the Law by becoming a curse for our sake, for it is written, "Cursed is every one who hangs on a tree," in order that the blessing of Abraham might in Jesus Christ come on the Gentiles, that they might receive through faith the promise of the Spirit. Brethren, I am speaking humanly, a ratified covenant, although but a man's, no one can set aside or add to. But the promises were spoken to Abraham and to his offspring. It does not say, "and to offsprings," as meaning many, but as if meaning one, "and to your offspring," who is Christ. I mean this, a covenant ratified by God, the Law that came four hundred and thirty years afterward does not annul, so as to defeat the promise. For if the inheritance is by law, it is no longer by promise. But God granted it to Abraham by promise.

Why then was the Law? It was added later to make transgressions, until the Offspring should come to whom the promise had been made, and it was arranged through angels by the hand of a mediator. A mediator does not belong to one person, but God is one. Is the Law then against the promises of God? Never. For if a law had been given which could give life, then really righteousness would have come by law. But the Scripture has shut up all under sin that the promise based on faith in Jesus Christ may be given to those who have faith.

Before faith came we were guarded under law, shut up waiting for the faith that was to be revealed. Thus the Law became our tutor leading us to Christ, that we might be declared righteous by faith. Now that faith has come, we are no longer under a tutor. You are all sons of God through faith in Christ Jesus. All who have been baptized into Christ have

put on Christ. There cannot be Jew or Greek, slave or free, male or female: for you all are one in Christ Jesus. If you are Christ's, then you are Abraham's offspring and heirs according to the promise.

IV

I SAY that as long as the heir is under age he differs in nothing from a slave, though he be owner of all. But he is under guardians and managers until the day appointed by the father. So we, when we were under age, were enslaved under the elementary lessons of the world; but, when the fullness of time came, God sent forth his Son born of a woman, born under the Law, that he might redeem those who were under Law, that we might receive the recognition as sons. Because you are sons, God has sent into our hearts the Spirit of his Son crying Abba, Father. So you are no longer a slave, but a son, and if a son, then also an heir, through God's act.

At the time when you did not know God you were enslaved to what by nature are not gods. But now that you know God, or rather have been known by God, how are you turning back to the weak and beggarly elementary lessons to which you wish to be slaves again? You observe days and months and seasons and years. You make me afraid that I have labored over you uselessly.

Become like me, brethren, I beg of you, for I became like you. You have not wronged me in anything. You know that because of weakness of the flesh I told you the good news at first. And you did not despise or spurn what was a trial to you in my bodily condition, but welcomed me as you would an angel of God, as you would Christ Jesus. Where now is the blessing you pronounced on me? For I bear you witness that if it had been possible you would have plucked out your own eyes and given them to me. Have I become your enemy because I tell you the truth? They are paying court to you, but not honorably. No, they wish to shut you out, so that you may pay court to them. It is honorable to be courted in an honorable matter always, and not only when I am with you, my children, for whom I again am suffering birth pangs until Christ is

formed in you. Would that I could be present with you now and could change my tone, for I am at a loss about you.

Tell me, you who wish to be under law, do you not hear the Law? For it is written that Abraham had two sons, one born of the slave girl and one born of the free wife. But he who was born of the slave girl was born according to the flesh, while he who was born of the free wife was born by promise. This is an allegory. For these women are the two covenants, one from Mount Sinai, bearing children for slavery. This is Hagar. Hagar is Mount Sinai in Arabia. She represents the present Jerusalem, for she is in slavery along with her children. But the Jerusalem on high is free and she is our mother. For it is written, "Rejoice, O barren one, you who do not bear! Break forth and shout, you who feel no birth pangs! For many are the children of the desolate — more than those of her who has a husband." But you, brethren, are, as Isaac was, children of promise. But just as then he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now. But what says the Scripture? "Cast out the slave girl and her son. For the son of the slave girl shall not inherit along with the son of the free wife." Therefore, brethren, we are not children of a slave girl, but of the free wife.

V

STAND firm, therefore, in the freedom with which Christ set us free, and do not wear any yoke of slavery.

See, I, Paul, tell you that if you receive circumcision, Christ will be of no use to you. I testify again to every man who receives circumcision that he is under obligation to carry out the whole Law. You have put an end to Christ's work for you, you who are declared righteous by law; you have fallen away from grace. For we in the Spirit because of faith are waiting for the hope of righteousness. For in Christ Jesus neither has circumcision any value nor uncircumcision, but faith working through love.

You were running finely. Who hindered you from obeying the truth? The persuasion was not from him who called you. A little yeast sets the whole lump fermenting. I am persuaded

in regard to you in the Lord that you will have no other mind. He who is troubling you must bear his condemnation, whoever he may be. But I, brethren, if I am still proclaiming circumcision, why am I persecuted? Then the offensiveness of the cross has been done away. Would that those who are troubling you would even cut off all!

For you were called to freedom, brethren; only do not let your freedom be an opportunity for the flesh, but in love be servants to one another. For the whole Law is summed up in one word: "You shall love your neighbor as yourself." But if you bite and devour one another, take care that you are not destroyed by one another.

I say, walk in the Spirit and you will not carry out the passions of the flesh. For the flesh has passions contrary to the Spirit and the Spirit contrary to the flesh, for these are opposed to each other, so that you may not do whatever you wish. But if you are led by the Spirit you are not under law. The works of the flesh are obvious, such as unchastity, impurity, indecency, idolatry, magic, hatred, strife, jealousy, anger, rivalries, dissensions, factions, envyings, drinking bouts, revelries, and the like. Of these I tell you beforehand, as I have already told you, that those who practice such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, slowness to anger, kindness, benevolence, faithfulness, gentleness, self-control; against such there is no law. Those who belong to Christ Jesus have crucified the flesh with its emotions and passions.

If we are living in the Spirit let us direct our lives by the Spirit. Let us not be vainglorious, irritating one another, envying one another.

VI

Brethren, if a man is surprised in some sin, you who are spiritual are to restore such a one in a spirit of gentleness, each looking out for himself to avoid being tempted.

Bear one another's burdens and so fulfill the law of Christ. If any one thinks that he is something when he is nothing, he deceives himself. Let each one test his own work and then he

will have his reason for boasting in himself alone and not in another. For each must bear his own load.

Let him who is taught the message share with his teacher in all good things. Do not be deceived; God is not mocked; what a man sows that he will also reap. For he who sows to his own flesh will from the flesh reap decay; but he who sows to the Spirit will from the Spirit reap life eternal. Let us not grow discouraged in doing what is noble, for in due time we shall reap if we do not grow faint. So then as we have opportunity let us work for the good of all men, and especially of those who belong to the household of the faith.

See with what great letters I write with my own hand. All who wish to make a fair show in the flesh are trying to compel you to receive circumcision, but only that they may not be persecuted for the cross of Christ. For even those who are circumcised do not themselves keep the Law, but they wish you to be circumcised in order to boast in your flesh. But let me never boast except in the cross of our Lord Jesus Christ, by which the world is crucified to me and I to the world. For neither is circumcision anything nor uncircumcision, but a new creation. All who walk by this rule — may peace and mercy be on them, and on the Israel of God!

For the future let no one trouble me; for I bear on my body the brands of Jesus.

The grace of our Lord Jesus Christ be with your spirits, brethren. Amen.

PAUL'S LETTER TO THE EPHESIANS

I

Paul, an apostle of Christ Jesus by the will of God, to the Holy who are at Ephesus, faithful in Christ Jesus:

Grace and peace from God our Father and the Lord Jesus Christ!

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly heights in Christ, even as he chose us in him before the foundation of the world to be holy and spotless before him in love. He predestined us to recognition as sons to himself through Jesus Christ according to the kindness of his will, to the praise of his glorious grace which he bestowed on us in the Beloved, in whom we have redemption through his blood, the forgiveness of our sins, according to the wealth of his loving kindness which he made to abound toward us in all wisdom and understanding. He has made known to us the mystery of his will according to his grace which he purposed in him for the government of the fullness of the ages, to bring to unity all things in Christ, both things in the heavens and things on the earth. In him we were predestined according to the plan of him who works in all things according to the purpose of his will, and we were made God's heritage in order that we might bring praise to his glory — we who first have fixed our hope on Christ. In him you also, after hearing the message of the truth, the good news of your salvation, and putting your faith in him, were sealed by the promised Holy Spirit, which is the pledge of our inheritance in anticipation of the full redemption of God's own people to the praise of his glory.

For this reason I also, since hearing of your faith in Jesus and your love to all the saints, never cease giving thanks for you when I mention you in my prayers, that the God of our Lord Jesus Christ, the Father most glorious, may give to you a spirit of wisdom and revelation in the knowledge of himself,

enlightening the eyes of your heart, that you may know what is the hope of his calling, and what the glorious wealth of his inheritance in the holy, and what the surpassing greatness of his power toward us who believe according to the inworking of his vast might, which he put forth in Christ when he raised him from the dead and made him sit at his own right hand in the heavenly heights, far above every archangel and authority and power and lordship and every name that is named not only in this world but also in the world to come. He put all things under his feet and placed him as head over all for the church, which is his body, the fullness of him who fills all in all.

II

You also God raised to life when you were dead in misdeeds and sins in which you once walked, following the ways of this age of the world, led by the Ruler of the power of the air, the spirit who now works in the sons of disobedience. Among these we all lived once in the passions of our flesh and of our thoughts, and we were by nature children of wrath like the rest. But God, who is rich in mercy, because of his great love with which he loved us, even when we were dead in misdeeds, made us alive along with Christ — by grace we have been saved — and raised us up with him and made us sit with him in the heavenly heights in Christ Jesus, that he might show in the ages to come the surpassing richness of his grace in his kindness to us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, that no one may boast. For we are his work, formed in Christ Jesus for good works in which God had prepared beforehand to have us live.

Therefore remember that once you were Gentiles in the flesh and were called uncircumcision by the so-called circumcision in the flesh, made by hands, and that you were then apart from Christ, aliens from the commonwealth of Israel and strangers to the covenants of promise, without hope and without God in the world. But now in Christ Jesus you who once were far have become near by the blood of Christ. For he is our peace. He has made both Jew and Gentile one and has

broken down the dividing wall, the enmity. In his own flesh he has ended the force of the law of commandments in ordinances in order to make the two, in himself, into one new man, thus making peace, and in order to reconcile both in one body to God through his cross, by slaying the enmity by it. And he came and brought the good news of peace to you who were far and peace to those who were near. For through him we, both Jews and Gentiles, have access through one Spirit to the Father. So then you are no longer strangers and resident aliens, but fellow citizens with the holy and members of the household of God, built on the foundation of the apostles and prophets, Jesus Christ himself being the corner stone. In him all the building, framed together, is growing into a holy temple in the Lord, in whom you also are being built for a dwelling of God in the Spirit.

III

For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles, —if you have heard of the gracious commission which God has given me to you, that by revelation the mystery has been disclosed to me, as I wrote before briefly, In reading that letter you can learn my understanding in the mystery of Christ, a mystery which was not disclosed in other generations to the sons of men as it has now been revealed to his holy apostles and prophets by the Spirit, namely, that the Gentiles are fellow heirs and fellow members of the body, fellow sharers of the promise in Christ Jesus through the good news, of which I became a servant according to the free grace of God which was given me by the inworking of his power. To me, the least of all the holy, has this grace been given, to proclaim to the Gentiles the good news of the unsearchable riches of Christ and to show what is the working of the mystery which has been hidden for ages in God, who created all things in order to disclose now to the archangels and powers in the heavenly heights, through the church, the varied wisdom of God, according to the eternal purpose which he has accomplished by Christ Jesus our Lord, in whom we have boldness and confident access through faith in him.

So I beg you not to lose heart because of the distresses that come on me for your sake. They are a high honor to you.

For this reason I bow my knees to the Father from whom every family in heaven and on earth is named, that he may grant to you according to his glorious wealth to be strengthened with might through his Spirit in the inner man, that Christ may dwell in your hearts through faith, and that you, rooted and founded in love, may be able with all the holy to comprehend what is the breadth and length and height and depth—yes, to know the love of Christ, which yet surpasses knowledge, and may be filled with all the fullness of God.

To him who is able to do far beyond all we ask or think by the power that works in us, to him be glory in the church and in Christ Jesus through all the generations of the ages! Amen.

IV

I, THE prisoner of the Lord, beg you, then, to live worthily of the calling with which you have been called, with all modesty and gentleness, being slow to anger, bearing with one another in love, earnest in keeping the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called with one hope that belongs to your calling, one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.

To each one of us grace was given according to the measure of the gift of Christ. Therefore it says, "He ascended on high; he led away captives; he gave gifts to men." What does "he ascended" mean, except that he had descended into the lowest parts of the earth? He who descended is also he who "ascended" high above all the heavens to fill all things. And he "gave" to some to be apostles, some prophets, some tellers of the good news, some shepherds and teachers, for the equipment of the saints, for the work of service, for building up the body of Christ, until we all attain oneness in the faith and the knowledge of the Son of God, and the maturity of manhood and the measure of the stature of the fullness of Christ. Then we shall be no longer children tossed and borne about by every wind of teaching through the trickery of men and craftiness in the

devices of deceit, but speaking the truth in love we shall grow wholly into him who is the head, Christ, from whom the whole body framed together and strengthened by what every joint supplies vigorously, in the measure of each, makes growth in building itself up in love.

This then I say and solemnly protest in the Lord: that you are no longer to live as the Gentiles live in vacancy of mind, having their understanding darkened, aliens from the life of God because of the ignorance that is in them, and because of the hardness of their hearts. Lost to any sense of shame they have abandoned themselves to sensuality for the practice of every kind of impurity with greediness. But you have not so learned Christ, if you have heard him and have been taught in him as the truth is in Jesus, that you should put away the old man who belonged to your former way of life and was perishing in deluding passions, and that you should be made new in the spirit of your minds and put on the new man formed as God approves in the righteousness and holiness of truth.

Therefore put aside lying and speak truth every one to his neighbor, for we are members one of another. "Be angry and do not sin." Do not let the sun go down on your wrath, neither give place for the Devil. He who steals must steal no longer, but rather he must labor, working with his own hands something good, so as to have something to share with any one in need. Let no vile word come out of your mouth, but, if anything, a good word for needed upbuilding of character to give grace to those who hear. Do not grieve the Holy Spirit of God by whom you have been sealed for the day of redemption. Let all bitterness and anger and wrath and clamor and abusive language be put away from you with every kind of malice. Be kind to one another, sympathetic, forgiving one another just as God in Christ has forgiven you.

V

Be imitators of God as beloved children and live in love, as Christ loved us and gave himself for us, an offering and sacrifice to God yielding a fragrant odor.

Unchastity or any kind of impurity or greediness must not be

mentioned among you, as befits holy people; nor should there be indecent and foolish talk or jesting, which are unbecoming, but rather thanksgiving. For you know well that no unchaste or impure person, no greedy person — who is an idolater — has any inheritance in the kingdom of Christ and God. Let no one deceive you with empty words; for because of these things the wrath of God comes on the sons of disobedience. Do not, then, be partakers with them. For you were once darkness, but now you are light in the Lord. Live like children of light — for the fruit of light appears in all generosity and righteousness and truth — testing what is pleasing to the Lord, and have no fellowship with the unfruitful works of darkness, but rather reprove them, for the things that they do in secret it is shameful even to speak of. But all things when reproved are shown truly by the light, for everything shown truly is light. Therefore it says, "Wake, O sleeper, and rise from the dead and Christ will give you light."

Be strictly careful, then, how you live, not as unwise but as wise. Buy up the opportunity, because these are evil days. Therefore do not be thoughtless, but understand what is the Lord's will. Do not be drunk with wine, in which there is profligacy, but be full of the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and playing the harp heartily to the Lord, giving thanks always for all things in the name of our Lord Jesus Christ to God the Father.

Be subject to one another in reverence for Christ, wives to their own husbands as in the Lord, because a man is the head of his wife as Christ is the head of the church and he is the savior of the body. But as the church is subject to Christ, so wives are to their husbands in everything. Husbands, love your wives, as Christ also loved the church and gave himself for it, that he might make it holy, cleansing it by the washing with water according to his word, that he might present to himself the church glorious, without spot or wrinkle or any such thing, but holy and faultless. Thus ought men to love their own wives as their own bodies. He who loves his own wife loves himself, for no one ever hates his own flesh, but nourishes and cherishes it, just as Christ does the church, for we are members of his

body. "Therefore shall a man leave his father and his mother and shall cleave to his wife and the two shall become one flesh." This mystery is great, but I am speaking of Christ and the church. But each one of you must love his own wife as himself, and the wife must reverence her husband.

VI

Children, obey your parents in the Lord, for this is right. "Honor your father and your mother." This is the first commandment with a promise, "That it may go well with you and you may be long-lived in the land."

And you, fathers, do not irritate your children, but bring them up in the education and admonition of the Lord.

Slaves, obey those who according to the flesh are your masters, with reverence and awe in singleness of your hearts as to Christ, not with eye service as pleasers of men, but as Christ's slaves, doing the will of God in a whole-souled way, giving service with cheerfulness as to the Lord and not to men, knowing that whatever good thing each one does that he will be rewarded for by the Lord, whether he be slave or free.

And you, masters, do the same by them, avoiding threats, knowing that the Master both of them and of you is in the heavens, and there is no partiality for rank with him.

To conclude: Be strong in the Lord and in the power of his might. Put on the complete armor of God so that you may be able to stand against the cunning arts of the Devil. For our wrestling is not against flesh and blood, but against the archangels, against the authorities, against the world-rulers of this darkness, against spiritual forces of wickedness in the heavenly heights.

Therefore take the complete armor of God, that you may be able to withstand in the evil day and, after going through everything, to stand. Stand, then, belted with truth, wearing the breastplate of righteousness, shod with the readiness of the good news of peace. In every event take up the shield of faith by which you will be able to quench all the fiery darts of the Evil One, and accept the helmet of salvation and the sword of the Spirit, which is the word of God. Pray at all times in the

Spirit with all manner of prayer and entreaty; be awake to this with all intentness and with prayer for all the holy and in my behalf, that words may be given to me when I open my mouth to make known with fearlessness the mystery of the good news, for which I am an ambassador in chains, that I may tell it fearlessly as I ought.

That you also may know my situation, what I am doing, Tychicus the beloved brother and faithful servant in the Lord, whom I am sending to you for this very purpose, will tell you everything, so that you may know the news of me and he may encourage your hearts.

Peace to the brethren and love with faith from God the Father and the Lord Jesus Christ! Grace be with all who love our Lord Jesus Christ with undying love!

PAUL'S LETTER TO THE PHILIPPIANS

I

Paul and Timothy, servants of Christ Jesus, to all the Holy in Christ Jesus who are in Philippi, with Bishops and Deacons:

Grace be to you and peace from God our Father and the Lord Jesus Christ.

I thank my God for all your remembrance of me, always in every prayer of mine for you all making request with joy for your fellowship in spreading the good news from the first day until now, being confident of this very thing, that he who has begun the good work in you will carry it on to completion on the day of Christ Jesus. So it is right for me to think of you all, because you have me in your hearts, and in my chains and in my defense and in establishing the good news you are all sharers in my privilege. For God is my witness how much I long for you all in the affections of Christ Jesus. And this is my prayer that your love may abound more and more in knowledge and all insight, so that you may discriminate between the things that differ, that you may be pure and blameless in the day of Christ, filled with the fruit of knowledge through Jesus Christ to the glory and praise of God.

I wish you to know, brethren, that my affairs have turned out rather to the furtherance of the good news, so that my chains have become well known as for Christ to the whole Prætorian Guard and to all the rest, and the most of the brethren in the Lord, made confident by my chains, are unusually brave in speaking the message fearlessly. Some indeed proclaim Christ because of envy and rivalry, some also because of good will. Some announce Christ from love, knowing that I am placed for the defense of the good news, but others out of partisanship, thinking to add distress to my chains. What then? Still in every way, whether in pretense or in truth, Christ is proclaimed and in that I rejoice, yes, and will rejoice. For I

know that this will make for my salvation through your prayer and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that I may be put to shame in nothing, but with all courage, as always, so now Christ may be honored in my body, whether by my life or by my death.

For to me to live is Christ and to die is gain. If it is to be life in the flesh, that means fruitful work for me. I know not which to choose. I am under pressure both ways, having the desire to depart and be with Christ, for it is far better, yet that I should stay in the flesh is more needful on your account. And this I confidently know, that I shall stay and stay near you all for your advancement and joy of faith, that your exultation in Christ Jesus may overflow on my account, because of my presence again with you.

Only exercise your citizenship in a manner worthy of the good news of Christ, so that, whether I come and see you or in absence hear news of you, I may know that you are standing in one spirit, with one mind wrestling in the faith of the good news and not frightened in anything by your adversaries, which for them is a sign of ruin, but for you of salvation, and that from God; because it has been graciously allowed you not only to believe in Christ but also to suffer for his sake, and you have the same struggle that you saw in me and now hear of in me.

II

If there is any encouragement in Christ, any persuasive power in love, any fellowship in the Spirit, any sympathies and compassions, fill up my joy by having the same love, being of the same mind, thinking the same thing, doing nothing in a partisan or vainglorious way, but each modestly regarding the others as of more account than himself. Do not be each intent on his own interests, but also on the interests of others. Let this mind be in you which was also in Christ Jesus, who, though he was in the form of God, did not think that equality with God was something to be grasped, but emptied himself, taking the form of a servant and coming into the likeness of men, and when found in the condition of a man he humbled himself by becoming obedient even to death — death on the cross. Therefore, God has

highly exalted him and has graciously given him the name which is above every name, that at the name of Jesus every knee may bow, of beings in heaven and those on earth and those under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

So then, my beloved, as you have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation with reverence and awe. For it is God who is working in you both the willing and the doing because of his kindness. Do everything without murmurings or disputings that you may be blameless and pure, children of God, spotless in the midst of a crooked and perverse generation among whom you shine as lights in the world, holding forth the message of life, so that on the day of Christ I can boast that I did not run in vain or labor in vain. But if I am poured out as a libation on your sacrificial offering of faith, I rejoice and share the joy of you all. In the same way you must rejoice and share my joy.

But I hope in the Lord Jesus to send Timothy to you soon, that I may be cheered by knowing about you. For I have no one likeminded with him who will so sincerely care for your interests. For all pursue their own aims, not those of Christ Jesus. But you know how he has been tested and how like a child with a father he has served with me in spreading the good news. So I hope to send him at once when I see how my affairs are going. And I trust in the Lord that I myself shall come quickly. I think it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, and your messenger and minister to my needs, since he longs for you all and is troubled because you have heard that he was sick. Indeed he was sick and near to death. But God had mercy on him, and not on him alone, but also on me, that I might not have sorrow upon sorrow. I send him the more readily that you may see him and rejoice again and I be less sorrowful. Receive him in the Lord with all joy and hold such men in honor, because for the work of Christ he was near to death, hazarding his life to complete the service you were not here to do for me.

III

To conclude, my brethren: rejoice in the Lord. To repeat to you the same things is not tiresome to me and it is safe for you.

Beware of the dogs, beware of the bad workmen, beware of the excision. For we are the circumcision, we who worship in the Spirit of God and exult in Christ Jesus, and have no confidence in the flesh, though I have ground for confidence even in the flesh. If any other man thinks that he has ground for confidence in the flesh, I have more — circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews, as to the Law a Pharisee, as to zeal persecuting the church, as to the righteousness of the Law blameless.

But the things that were gain to me, those I have counted loss for Christ. Yes, I count all to be loss because of the surpassing worth of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things and count them but refuse, that I may gain Christ and be found in him, not having my own righteousness that was from the Law, but that which is through faith in Christ, the righteousness which comes from God and rests on faith, that I may know him and the power of his resurrection and the fellowship of his sufferings, becoming like him in death, if possibly I may attain to the resurrection from the dead. Not that I have already obtained it or have already been made perfect, but I press on to lay hold of that for which I was laid hold of by Christ Jesus.

Brethren, I do not consider myself yet to have laid hold of it. But one thing I do: forgetting what is behind and stretching forward to what is in front I press toward the goal for the prize of the heavenly call of God in Christ Jesus. Let us all who are full grown think in this way. If in anything you think differently, even that God will reveal to you, but so far as we have attained let us walk in the same path.

Unite in imitating me, brethren, and watch those who are living according to our example. For many are living as I used often to tell you and now say even weeping that they are enemies of the cross of Christ. Their end is ruin, their God is their stomach, their glory is in their shame, they think earthly

thoughts. For the state of which we are citizens is in the heavens and from there we are expecting a Savior, the Lord Jesus Christ. He will transform the body we have in our low estate into the likeness of the body he has in glory by the power by which he can subject all things to himself.

IV

So, my brethren beloved and longed for, my joy and crown, stand firm thus in the Lord, beloved. I beg Euodia and I beg Syntyche to be of the same mind in the Lord. Yes, I ask you, true yokefellow, help them, since they struggled in spreading the good news along with me and Clement and the rest of my fellow workers whose names are in the book of life.

Rejoice in the Lord always. Again I say rejoice. Let your fairness be known to all men. The Lord is near. Do not worry, but in everything by prayer and entreaty with thanksgiving let your requests be made known to God. And the peace of God which passes all understanding will guard your hearts and your thoughts in Christ Jesus.

To conclude, brethren, whatever is true, whatever is dignified, whatever is just, whatever is pure, whatever is lovable, whatever is highly spoken of — if there is any virtue or any praise — think of that. What you learned and accepted and heard and saw in me — practice that. And the God of peace will be with you.

I rejoiced in the Lord greatly that now at length your thoughtfulness for me had revived. You were thoughtful for me all along, but lacked opportunity. Not that I am speaking because of want; for I have learned how to be content in whatever circumstances I am. I know how to live humbly and I know how to enjoy abundance. In each and every situation I have been initiated into the secret both of being well fed and of going hungry, both of having abundance and of bearing want. I can do all things through him who gives me strength. Yet you did nobly in sharing with me in my distress. You Philippians know that at the beginning of the good news, when I came away from Macedonia, no church shared with me in the matter of giving and receiving except you only, and that in

Thessalonica you sent once, yes, twice, for my need. Not that I am seeking for the gift, but I am seeking for the fruit that increases to your credit. I have enough of everything and more than enough. I am fully supplied since receiving from Epaphroditus the things from you, a fragrant odor, an acceptable sacrifice, pleasing to God. My God will supply every need of yours according to his wealth in glory in Christ Jesus.

To God our Father be glory for the ages of the ages! Amen.

Greet every holy one in Christ Jesus. The brethren with me send greetings to you. All the holy send greetings to you, especially those of Cæsar's household.

The grace of the Lord Jesus Christ be with your spirits!

PAUL'S LETTER TO THE COLOSSIANS

I

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the holy and faithful brethren in Christ in Colossæ:

Grace be to you and peace from God our Father!

We always thank God, the Father of our Lord Jesus Christ, in praying for you, because we have heard of your faith in Christ Jesus and the love that you have to all the holy because of the hope laid up for us in heaven. Of this you have already heard in the true message of the good news which has come to you. Just as in all the world it is bearing fruit and growing, so also it is among you since the day that you heard and learned of the grace of God in truth. So you learned it from Epaphras, our beloved fellow servant, who is a faithful servant of Christ in your behalf, and who has told us of your love in the Spirit.

For this reason we also, from the day we heard it, never cease praying for you and asking that you may have full knowledge of his will in all wisdom and spiritual insight, and that you may live lives worthy of the Lord and please him in every way. May you bear fruit in every good work and grow in the knowledge of God. May you be strengthened with all strength according to his glorious power, so as to have all patience and endurance. May you joyfully give thanks to the Father who has made you fit to share in the inheritance of the holy in light. He has saved us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of our sins. He is the image of the invisible God, the first born of all creation; for in him were created all things in heaven and on earth, both visible and invisible, whether thrones or lordships or archangels or powers — all things have been created through him and for him, and he is before all things and in him all things unite.

And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that he may be first in all things, because it pleased God to have all his fullness dwell in him and to reconcile all things to himself through him, making peace through the blood of his cross — all things, I say, whether on earth or in heaven. And you who were once alienated and enemies in your minds, living in wicked works, he has reconciled by his body of flesh through death, to present you holy and spotless and blameless before him, if you remain in the faith, firm and steadfast, never moving from the hope of the good news which you have heard and which has been proclaimed in all the creation under heaven, and of which I, Paul, became a servant.

Now I rejoice in what I suffer for your sake, and in my turn am filling up in my flesh what was lacking in the afflictions of Christ for the sake of his body, that is, the church. I became a servant of the church according to the commission from God given to me for you, to deliver fully God's message, the mystery hidden for ages and generations but now made plain to his holy ones, to whom God willed to make known what is the glorious wealth of this mystery among the Gentiles, which is Christ in you the hope of glory. And we are announcing him, warning every man and teaching every man in all wisdom in order that we may present every man complete in Christ. For this also I labor, wrestling with the energy of him who works powerfully within me.

II

For I wish you to know how I am wrestling for you and for those in Laodicea and for all who have not seen my face in the flesh, that your hearts may be encouraged and that joined together in love you may reach all the wealth of the full assurance of insight into the knowledge of the mystery of God, which is Christ. In him all the treasures of wisdom and knowledge lie hidden. I say this that no one may deceive you by plausible arguments. For even though I am absent in the flesh, yet in the spirit I am with you, rejoicing to see your good order and the firmness of your faith in Christ.

Since, then, you have received Christ Jesus as Lord, live in him, rooted and built up in him, growing strong in the faith as you have been taught, and overflowing with thanksgiving. Beware that no one carries you away captive by his philosophy and empty deceit according to the tradition of men, according to the elementary teachings of the world and not according to Christ. For in him dwells all the fullness of God in bodily form, and you have been filled in him. He is the head of every archangel and authority. In him you were circumcised with a circumcision not done by hands, by laying aside your fleshly body in the circumcision of Christ. You were buried with him in baptism and raised again through faith in the inworking of God who raised him from the dead. You who were dead in your sins and in the uncircumcision of your flesh God has made alive with him, and has forgiven us all our sins. He erased the writing that was against us in the rules, the writing that was opposed to us. He has taken it out of the way by nailing it to his cross. He despoiled the archangels and authorities and fearlessly made an example of them when he triumphed over them on the cross.

Let no one then judge you in the matter of food or drink or in regard to a festival or new moon or Sabbath. These were a shadow of coming things, but the body is Christ's. Let no one as umpire defraud you of your prize, if he delights in excessive humility and ceremonial worship of the angels, searching into his own visions, emptily puffed up by his fleshly mind and not holding to the Head, from whom the whole body, supplied and held together by joints and bands, grows as God gives it growth.

If you died with Christ to the elementary teachings of the world, why do you, as if still living in the world, have such rules as, "Do not touch," "Do not taste," "Do not handle" — referring to things that perish when used? These rules follow the commandments and teachings of men. They have an appearance of wisdom in self-imposed ceremonial and excessive humility and severity to the body, but have no value against the indulgence of the flesh.

III

If then you have been raised with Christ, seek the things above, where Christ is sitting at the right hand of God. Have your minds on the things above and not on the things on the earth. For you have died and your life is hidden with Christ in God. When Christ, our life, appears, then you also will appear with him in glory.

Treat the members of your earthly bodies as dead — dead to unchastity, impurity, passion, evil desire, and avarice, which is idolatry. On account of these things comes the wrath of God. To them you also were once habituated when you lived in them. But now you also must put away all wrath, anger, malice, abusive language. Vile talk must not be in your mouths. Do not lie to one another. You have stripped off the old self with his practices and have clothed yourselves with the new self, which is being renewed into knowledge in the image of its Creator. Here there is no Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, slave or freeman, but Christ is all and in all.

Put on, then, as the chosen of God, holy and beloved, sympathies, compassions, kindness, humility, gentleness, slowness to anger, bearing with one another and forgiving one another, if any one has a grievance against any. Just as the Lord forgave you, so must you forgive. Above all these, clothe yourselves with love, which is the perfect bond of union. Let the peace of Christ be umpire in your hearts. For this you were called into one body. And be thankful. The message of Christ must dwell in you richly, as you teach in all wisdom and admonish one another with psalms and hymns and spiritual songs and sing with grace in your hearts to God. And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

Wives, be in subjection to your husbands, as is fitting in the Lord. Husbands, love your wives and do not be harsh toward them. Children, obey your parents in everything, for this is pleasing in the Lord. Fathers, do not irritate your children, for they may lose heart. Slaves, obey in everything your mas-

ters in the flesh, not with eye-service as men-pleasers, but in sincerity of heart, because you reverence the Lord. Whatever you do, do it heartily as for the Lord and not for men, for you know that from the Lord you will receive the reward of the inheritance. You are slaves to the Lord Christ. He who does wrong will be repaid for the wrong he has done, and there is no partiality.

IV

Masters, give to your slaves what is just and equal, for you know that you have a Master in heaven.

Be earnest and constant in prayer. Be thankfully watchful in it. Pray along with us and for us that God may open for us a door for the message, so that I may tell the mystery of Christ for the sake of which I am in chains — so that I may make it clear, as I ought. Behave wisely towards outsiders, buying up the opportunity. Let what you say be always with grace, seasoned with salt. Know how you should answer each one.

Tychicus, the beloved brother and faithful worker and fellow servant in the Lord, will tell you everything about me. I am sending him to you for this very purpose, that you may know my situation and that he may encourage your hearts. And with him I am sending Onesimus, the faithful and beloved brother, who is one of you. They will tell you all about affairs here.

Aristarchus, my fellow prisoner, sends his greetings, and so does Mark, the cousin of Barnabas (you have received letters about him; if he comes, welcome him), and so does Jesus who is called Justus. These alone of those who are circumcised are my fellow workers for the kingdom of God, and they have been a comfort to me.

Epaphras, the servant of Christ Jesus, who is one of you, sends his greetings to you. He always wrestles in prayer on your behalf that you may stand mature and fully assured in all the will of God. I bear witness to the burden that he carries for you and for those in Laodicea and those in Hierapolis. Luke, the beloved physician, and Demas send you their greetings.

Give our greeting to the brethren in Laodicea and to Nympha and the church that meets in her house.

When this letter has been read among you, have it read in the church of the Laodiceans, and you are to read the letter that will come from Laodicea.

Say to Archippus, See to it that you fully perform the service which you have accepted in the Lord.

The greeting of Paul, by my own hand. Remember my chains. Grace be with you.

PAUL'S FIRST LETTER TO THE THESSALONIANS

I

Paul and Silvanus and Timothy, to the Church of the Thessalonians in God the Father and the Lord Jesus Christ:

Grace to you and peace.

We thank God always for you all when we mention you in our prayers, unceasingly remembering your work of faith and labor of love and patience of hope in our Lord Jesus Christ before God our Father. We know, brethren beloved by God, that he has chosen you and that our good news came to you not in word only but in power and in the Holy Spirit and in great assurance, just as you know we acted among you for your benefit. You became imitators of us and of the Lord, receiving the message in great affliction with joy which the Holy Spirit gave, so that you became a pattern for all believers in Macedonia and in Achaia. For the message of the Lord sounded forth from you not only in Macedonia and Achaia, but in every place your faith toward God has gone abroad, so that there is no need for us to speak a word. For the people themselves are telling about us, what a reception we had with you, and how you turned to God from idols, to serve the living and true God and to wait for his Son from heaven — his Son Jesus whom he raised from the dead and who is saving us from the coming wrath.

II

You yourselves know, brethren, what a reception we had from you, that it was not without result, but after we had suffered and been roughly treated, as you know, in Philippi, we made bold in our God to speak to you the good news of God with great wrestling. For our appeal springs not from deception, nor from impure motives, nor from cunning, but as we have

been approved by God to be entrusted with the good news, so we speak, not as if we were pleasing men, but God, who tests our hearts. Nor did we ever fall into flattering talk, as you know, nor use any pretext for self-enrichment — God is witness — nor did we seek glory from men, either from you or others, although we could have claimed the dignity of Christ's apostles. But we became gentle in the midst of you like a nursing mother cherishing her own children. Yearning over you so, we would gladly have imparted to you not only God's good news but our own lives as well, because you had become dear to us.

For you remember, brethren, our toil and labor as we worked night and day so as not to burden any one of you while we proclaimed to you the good news of God. You are witnesses — and God is witness — how purely and justly and blamelessly we acted toward you who believe. You know that just like a father toward his own children we encouraged each one of you, and warned and conjured you to live lives worthy of the God who is calling you into his own kingdom and glory.

For this reason we unceasingly give thanks to God that when you received from us the report of the message of God you accepted it not as the message of men, but, as it truly is, the message of God, which also is doing its work in you who believe. For you became imitators, brethren, of the churches of God that are in Judæa in Christ Jesus, because you too suffered the same things from your fellow countrymen that they did from the Jews, who killed both the Lord Jesus and the prophets, and drove us out and do not please God and are enemies to all men, trying to prevent us from speaking to the Gentiles so that they may be saved. All this goes always to fill up the measure of their sins. But God's fiercest wrath has overtaken them.

But we, brethren, when bereft of you for a little while, out of sight not out of mind, endeavored more earnestly to see your faces, with great longing. For that reason we determined to come to you, yes, I, Paul, more than once: but Satan hindered us. For what is our hope or joy or crown to boast of before our Lord Jesus at his coming? Is it not you? You are our glory and joy.

III

So when we could no longer endure the anxiety, we chose to be left at Athens alone and sent Timothy, our brother and God's servant in the good news of Christ, to strengthen and encourage you in your faith, that no one might be disturbed in these trials. For you yourselves know that we are destined to this. For when we were with you we told you in advance, "We shall soon have trouble." And so it came to pass, as you know.

Therefore, when I could no longer endure the anxiety, I sent to know about your faith for fear that the tempter had tempted you and our labor had gone for nothing. But now that Timothy has come to us from you and has brought us good news of your faith and love, and that you always keep us well in mind and long to see us, just as we long to see you, we have been cheered, brethren, in regard to you, in all our straits and distresses by your faith. Now we are living, since you are standing firm in the Lord. For how can we be grateful enough to God for you in view of all the joy we have because of you, while we pray beyond measure night and day that we may see your faces and make good whatever lacks there may be in your faith?

May our God and Father himself and our Lord Jesus Christ open the way for us to come to you. The Lord make you to abound and overflow in love toward one another and toward all men, just as we do toward you, that your hearts may be made firm and you may be blameless in holiness before our God and Father at the coming of our Lord Jesus with all his holy ones.

IV

To conclude, brethren, we beg of you and urge you in the Lord Jesus that, as you learned from us how you ought to live to please God, and are living, you will excel still more. For you know what directions we have given you through the Lord Jesus. For this is the will of God: to have you become holy and have you shun unchastity; to have each of you know how to take a wife for himself in holiness and honor, not in the passion of lust, as the Gentiles do who know not God; to have no one

trespass or take advantage of his brother in this matter; for the Lord is the punisher of all such, as we have already told you and solemnly warned you. God has not called us to live in impurity, but in holiness. Therefore he who disregards this disregards not man, but God, who gives his Holy Spirit to you.

Regarding brotherly love you have no need for me to write to you. For you yourselves have been taught by God to love one another, and you do the same to all the brethren in the whole of Macedonia. But we urge you, brethren, to excel still further and to be ambitious to lead a quiet life and to mind each his own business and to work with your hands, as we instructed you. Thus you will live becomingly in the sight of outsiders and will have need of nothing.

We do not wish you to be ignorant, brethren, regarding those who are sleeping, that you may not sorrow as the rest of men who have no hope. For since, as we believe, Jesus died and rose, so too God will through Jesus bring with him those who have fallen asleep. This we tell you by the word of the Lord: We, the living, who have been left until the coming of the Lord, will not have the start of those who have fallen asleep. For the Lord himself will descend from heaven with a shout, with the voice of an archangel and with God's trumpet-call, and first the dead in Christ will rise. Then we, the living, who are left, will be caught up along with them into the clouds to meet the Lord in the air. And thus we shall forever be with the Lord. So encourage one another with these words.

V

But regarding times and dates, brethren, you do not need to have me write to you. For you yourselves know perfectly that the day of the Lord will come like a thief in the night. When they are saying, "Peace and safety," then sudden destruction is upon them, like the pangs upon a woman with child, and they will not escape. But you, brethren, are not in darkness so that the day can take you like a thief. You are all sons of light and sons of day. We do not belong to night or to darkness.

Then let us not be sleeping like the rest of men, but let us watch and be sober. For those who sleep sleep in the night and

those who drink drink in the night. But let us who are of the day be sober. Let us put on the breastplate of faith and love and for a helmet the hope of salvation. For God has not destined us to wrath, but to the winning of salvation through our Lord Jesus Christ, who died for us that whether we are waking or sleeping we may live in company with him. Therefore encourage one another and build up one another, as indeed you are doing.

We beg you, brethren, to regard those who are laboring among you and who preside over you in the Lord and give you counsel, and to esteem them very highly in love on account of their work. Be at peace among yourselves. We urge you, brethren, to warn the disorderly, encourage the faint-hearted, help the weak, be patient with all. Take care that no one repays evil with evil, but always seek eagerly what is good in dealing with one another and with every one. Always be joyful. Pray without ceasing. In everything give thanks, for this is God's will in Christ for you. Do not quench the Spirit. Do not despise prophecies. Test all things; hold fast the good. Avoid every kind of evil.

May the God of peace himself make you completely holy, and may your spirits and souls and bodies be kept faultless and blameless for the coming of our Lord Jesus Christ. He is faithful who calls you and he will do it.

Brethren, pray for us.

Greet all the brethren with a holy kiss. I solemnly charge you in the Lord's name to have this letter read to all the brethren.

The grace of our Lord Jesus Christ be with you.

PAUL'S SECOND LETTER TO THE THESSALONIANS

I

Paul and Silvanus and Timothy to the Church of the Thessalonians in God our Father and the Lord Jesus Christ:

Grace to you and peace from God the Father and the Lord Jesus Christ.

We ought always to thank God for you, brethren, as is fitting, since your faith is growing greatly and the love of each and all of you toward one another is increasing, so that we ourselves glory in you among the churches of God because of your endurance and faith in all of your persecutions and in the distresses you are bearing. This is a proof of God's righteous judgment. It is to make you worthy of God's kingdom, on behalf of which you are suffering, since it is just on God's part to repay with trouble those who are troubling you, and to repay to you, who are being troubled, rest with us at the revelation of the Lord Jesus from heaven with his mighty angels. With flaming fire he will inflict vengeance on those who do not know God and do not obey the good news of our Lord Jesus. They will suffer the penalty of eternal destruction and be sent away from the face of the Lord and from his glorious power, when he comes to be glorified among his holy ones and to be wondered at on that day among all believers — for our testimony to you was believed.

To this end we are always praying for you that our God will make you worthy of the call, and will by his power bring to completion every one of your kind purposes and works of faith, that the name of our Lord Jesus may be glorified in you, according to the grace of our God and of the Lord Jesus Christ.

II

With regard to the coming of our Lord Jesus Christ and our being gathered to meet him, I beg you, brethren, not to be

quickly unsettled in mind nor excited by either a revelation or by a message or a letter supposed to be from us, to the effect that the day of the Lord is close at hand. Let no one lead you astray in any way, because it will not come until the Apostasy has first come and the Man of Lawlessness has been revealed — the Son of Perdition, who opposes and exalts himself above everything called God and every object of worship, so that he enters the Temple of God and seats himself there, declaring that he himself is God.

Do you not remember that while I was still with you I used to tell you this? And now you know what is restraining him until he is revealed at his appointed time. For the mystery of lawlessness is already working, only there is just now one who is restraining it until he passes out of the way. And then the Lawless One will be revealed. But the Lord Jesus will sweep him away with the breath of his mouth and will make him powerless by the splendor of his coming. For his coming will be when Satan is active in every sort of power and in false signs and wonders and in every kind of wicked deception of those who are perishing, because they did not receive the love of the truth so that they might be saved. For this reason God sends to them a deceptive influence so that they believe a lie, that all who have not believed the truth but have delighted in wickedness may be condemned.

We ought always to thank God for you, brethren, beloved by the Lord, because God chose you from the beginning for salvation through the Spirit's making you holy and your own faith in the truth. To this he called you through the good news that we brought, so that you may share the glory of our Lord Jesus Christ.

Now then, brethren, stand firm and hold fast the teachings that you have been taught whether by our words or by our letter. May our Lord Jesus Christ himself and God our Father, who loved us and gave us eternal encouragement and good hope through grace, encourage your hearts and make you strong in every good word and work.

III

In conclusion, brethren, pray for us, that the Lord's message may run and be glorified, as among you, and that we may be saved from the unreasonable and wicked men, for faith does not belong to all. But the Lord is faithful and he will strengthen you and guard you from evil. We are persuaded in the Lord in regard to you that you are doing and will do what we direct. The Lord guide your hearts in the love of God and the patience of Christ.

We charge you, brethren, in the name of the Lord Jesus Christ, to stand aloof from every brother who is living in a disorderly way and not according to the teaching that you received from us. For you yourselves know that you should imitate us, for we were not disorderly when among you, nor did we eat bread with any one without paying, but with labor and toil night and day we worked in order not to burden any one of you. Not that we have not the authority, but in order to give you ourselves as an example for you to imitate. For when we were with you we gave you this command, "If any one will not work, neither is he to eat." For we hear that some among you are leading disorderly lives, busy about nothing and yet busybodies. Such we command and urge in the Lord Jesus Christ to work quietly and eat their own bread.

But you, brethren, must not become discouraged in doing well. If any one does not obey our words in this letter, mark that man and do not associate with him, so that he may be ashamed. Yet do not regard him as an enemy, but warn him as a brother. The Lord of peace himself give you peace at all times in all ways. The Lord be with you all.

The greeting of Paul by my own hand, which is the sign in every letter. This is my handwriting. The grace of our Lord Jesus Christ be with all of you.

PAUL'S FIRST LETTER TO TIMOTHY

I

Paul, an apostle of Christ Jesus by the appointment of God, our Savior, and Christ Jesus our hope, to Timothy my true child in faith:

Grace, mercy and peace from God the Father and Christ Jesus our Lord.

As I begged you to stay in Ephesus when I was leaving for Macedonia, that you might charge some not to teach new and strange doctrines nor give attention to myths and endless genealogies, which promote disputes rather than God's plan in the faith, so I beg you now. The aim of the commandment is love out of a pure heart and a good conscience and a sincere faith. Some missing these have turned aside to empty talk, wishing to be teachers of the Law, but not understanding either what they are saying or what the things are that they are so positive about.

We know that the Law is excellent, if any one uses it lawfully. But we know this: that law is not laid down for a righteous man, but for the lawless and the insubordinate, the ungodly and sinners, the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for the unchaste, for those who practice unnatural vices, for slave-dealers, liars, perjurers, and for whatever else is contrary to wholesome teaching such as accords with the glorious good news of the blessed God, with which I have been entrusted.

I thank Christ Jesus our Lord who has given me strength, because he thought me faithful and put me into his service, though before that I spoke profanely and was a persecutor and insolent in outrages. But I received mercy because I did it ignorantly in unbelief. And the grace of our Lord overflowed in me with faith and love in Christ Jesus. The saying is trustworthy and deserving of full acceptance that "Christ Jesus

came into the world to save sinners," of whom I am the foremost. But I received mercy for this reason, that in me, as the foremost, Jesus Christ might show all of his long-suffering for an example for those who are to believe in him and gain life eternal. To the King of the ages, the immortal, invisible, only God, be honor and glory for the ages of the ages! Amen.

This command I lay down for you, my child Timothy, in accordance with the prophecies that came in advance regarding you, in order that armed with them you may wage the noble war, holding to faith and a good conscience, which some have cast aside and thus made shipwreck of their faith. Among these are Hymenæus and Alexander, whom I have handed over to Satan, that they may learn not to speak profanely.

II

I BEG, then, first of all, that petitions, prayers, supplications, and thanksgivings be made in behalf of all men, in behalf of kings and all who are in authority, that we may lead a quiet and peaceful life in all piety and sobriety. This is excellent and pleasing in the sight of God, our Savior, who wishes all men to be saved and to come to the knowledge of the truth. For there is one God and one Mediator between God and men, himself man, Christ Jesus, who gave himself as a ransom for all, a fact to be witnessed to at the fitting time. To this I was appointed a herald and an apostle — I am telling the truth, I am not lying — a teacher of Gentiles in faith and truth.

I wish, then, that the men offer prayer in every place, lifting up holy hands without wrath or debate. Also that the women adorn themselves in becoming dress modestly and discreetly, not with braided hair or gold or pearls or costly clothes, but — as is becoming for women professing piety — with good deeds.

A woman is to learn in all subjection. I do not permit a woman to teach or to usurp authority over a man, but she must remain silent. Adam was first formed, then Eve. And Adam was not deceived; the woman was deceived and fell into sin. But they will be saved through child-bearing, if they continue in faith and love and holiness with self-control.

III

The saying is trustworthy: "If any one aspires to the office of a bishop, he desires a noble work." A bishop, then, should be above reproach, true to one woman, temperate, self-controlled, dignified, hospitable, with a gift for teaching, not given to wine or to blows, but fair-minded, averse to strife, not a lover of money, presiding well over his own house, with children obedient and respectful. But if any one does not know how to preside over his own house, how will he take care of the church of God? He must not be a new convert, for fear he may be blinded by pride and fall into the condemnation of the Devil. He must have a good reputation with outsiders so as not to fall into reproach and the snare of the Devil.

Deacons, in the same way, must be dignified, not double-tongued, not given to much wine, not eager for base gain, holding the mystery of the faith with a pure conscience. They must first be tested, and then let them fill the office of deacon if there is nothing against them. Women, in the same way, must be dignified, not slanderers, temperate, trustworthy in everything. Deacons must be men true to one woman, presiding well over their children and their own houses. Those who have filled the office of deacon well win for themselves a high standing and great boldness in the faith in Christ Jesus.

I am writing these things to you, although I hope to come to you soon, but so that if I am delayed you may know how people should conduct themselves in the household of God, which is the church of the living God, the pillar and base of the truth. Confessedly great is the mystery of godliness: "Who was manifested in flesh, declared righteous in spirit, seen by angels, proclaimed among Gentiles, believed on in the world, received up in glory."

IV

The Spirit says distinctly that in later times some will desert from the faith, giving attention to deceiving spirits and teachings of demons, through the hypocrisy of men who teach falsely, branded in their own consciences, forbidding marriage,

and insisting on abstinence from certain kinds of food which God made to be partaken of with thanksgiving by those who are faithful and know the truth. For everything made by God is excellent and nothing is to be rejected if taken with thanksgiving. For it is made holy through God's message and through prayer.

In teaching this to the brethren you will be a noble servant of Christ Jesus, nourished by the words of the faith and of the excellent teaching which you have followed. But avoid profane and old-womanish myths. Exercise yourself in godliness. Bodily exercise is useful to a small degree, but godliness is useful for everything. "It has the promise of the present life and of the life that is to come." This saying is trustworthy and deserving of full acceptance. For to this end we are laboring and wrestling, because we have set our hope on the living God, who is the Savior of all men, especially of believers.

Command and teach these things. Let no one look down on you because you are young, but be an example to believers in speech, in the life you lead, in love, in faith, in purity. Until I come give attention to reading, to exhortation, to teaching. Do not neglect the gift that is in you, which was given to you through prophecy with the laying on of the hands of the eldership. Be careful about these things, be fully occupied with them, that your progress may be plain to all. Be thoughtful about yourself and your teaching. Persevere in this; for in doing so you will save yourself and those who hear you.

V

Do not rebuke an older man, but entreat him as a father, the younger men as brothers, the older women as mothers and the younger women as sisters, in all purity.

Honor widows if they are really widows. If any widow has children or grandchildren, let them learn first to act piously toward their own family and to repay what they owe to their parents and grandparents. For this is pleasing in the sight of God. A real widow who is left alone has set her hope on God and devotes herself to prayers and supplications night and day. But the pleasure-loving widow, though living, is already dead.

Give these commands that they may be free from reproach. If any one does not provide for his own, and especially those of his own household, he has disowned the faith and is worse than an unbeliever.

A widow is to be put on the list if she has reached the age of not less than sixty years, if she has been true to one husband, has a reputation for good deeds, has brought up children, has entertained strangers, has washed the feet of the holy, has ministered to people in distress, has been active in every good work. But younger widows refuse, for when wanton desires lead them away from Christ they wish to marry and thus they incur condemnation for breaking their first promise. At the same time they learn to be idle, going around from house to house, and not only idle, but gossips, and busybodies, saying what they should not.

I would, therefore, have the younger widows marry, bear children, keep house, give no occasion to our enemies for slander. For already some have turned aside after Satan.

If any woman who is a believer has widows, she must provide for them and the church must not be burdened, so that it may provide for those who are really widows.

The elders who preside well should be thought worthy of double salary, especially those who labor in speaking and teaching. For the Scripture says, "You shall not muzzle the ox while he is treading out the grain," and the workman deserves his wages.

Against an elder do not receive an accusation unless on the testimony of two or three witnesses. Those who are going on in sin rebuke before all, that the rest may fear.

I charge you before God and Christ Jesus and the chosen angels to observe these directions without prejudice, doing nothing through partiality.

Do not lay hands of ordination upon any one hastily. Have no share in the sins of other men. Keep yourself pure. Do not keep on being a water-drinker, but use a little wine for the sake of your stomach and because of your frequent ailments.

Some men's sins are conspicuous and go on before to condemnation, but the sins of some men follow after them. Just

so noble deeds are conspicuous and those that are otherwise cannot be hid.

VI

All who are slaves under the yoke must regard their own masters as worthy of all honor, so that the name of God and the teaching may not be profanely slandered. Those who have believing masters must not despise them because they are brothers, but rather work as slaves for them because those who are benefited by their good work are believers and beloved.

Teach and urge these things. If any one teaches otherwise and does not agree to wholesome words, those of our Lord Jesus Christ, and to religious teaching, he is conceited, knowing nothing, but morbidly fond of disputes and controversies from which come envy, strife, abusive language, wicked suspicions, and wranglings of men of depraved minds who are destitute of the truth. They think of religion as a source of gain.

Religion with contentment is a great source of gain. For we brought nothing into the world and we cannot carry anything out. If we have food and clothing we will be content with these. But those who are determined to be rich fall into temptation and a snare and many foolish and injurious passions which plunge men into destruction and ruin. For the love of money is a root of all kinds of evil. Some men grasping for it have strayed from the faith and have pierced themselves with many pangs.

But you, O man of God, must shun this. Pursue righteousness, piety, faith, love, endurance, gentleness. Play the grand hard game of the faith. Lay hold on life eternal, to which you have been called and have made the noble confession before many witnesses.

I charge you in the presence of God who gives life to all, and Christ Jesus who before Pontius Pilate made the noble confession, to keep the commandment stainless and free from reproach until the appearing of our Lord Jesus Christ, which in due time he will show, who is the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality,

who dwells in light unapproachable, whom no man has seen or can see. To him be honor and power eternal! Amen.

Command those who are rich in this world not to be haughty nor to fix their hope on uncertain wealth, but on God who provides all things richly for our enjoyment. They must do good work, be rich in noble deeds, be generous, ready to share, treasuring up for themselves a good fund for the future, that they may lay hold on the life that is real.

O Timothy, guard what has been entrusted to you, turning away from profane and empty talk and contradictions of what is falsely called "knowledge." Some while professing it have gone astray as regards the faith.

Grace be with you all.

PAUL'S SECOND LETTER TO TIMOTHY

I

Paul, an apostle of Christ Jesus by the will of God according to the promise of life in Christ Jesus, to Timothy my beloved child:

Grace, mercy, and peace from God the Father and from Christ Jesus our Lord.

I thank God whom I serve, following in the steps of my forefathers, with a pure conscience, while I constantly mention you in my prayers night and day, remembering your tears and longing to see you, that I may be filled with joy. I remember the sincere faith that is in you, which lived first in your grandmother Lois and then in your mother Eunice, and I am confident that it lives in you also. For this reason let me remind you to kindle anew the gift of God that is in you by the laying on of my hands. For God has not given us a spirit of fear, but of power and love and self-control.

Do not be ashamed to testify for our Lord or for me his prisoner, but join in suffering hardships for the good news as God gives power. It is he who saved us and called us with a holy calling, not according to our deeds but according to his own purpose and grace, given to us in Christ Jesus ages ago but now manifested by the appearance of our Savior Christ Jesus, who has defeated death and brought to light life and immortality by the good news. For this I was made a herald and an apostle and a teacher, and for this reason I am suffering these things. But I am not ashamed, for I know in whom I have put my faith, and am confident that he is able to guard what I have entrusted to him until that day.

Hold to the example of wholesome words which you heard from me in faith and love in Christ Jesus. Guard through the Holy Spirit which dwells in us the precious trust committed to you.

You know that all of those in Asia have deserted me. Among them are Phygelus and Hermogenes. The Lord grant mercy to the family of Onesiphorus, for he often cheered me and was not ashamed of my chain; but when he came to Rome he looked me up eagerly and found me. The Lord grant to him to find mercy from the Lord on that day! And in how many ways he served me in Ephesus you know better still.

II

You, therefore, my child, must be strong in the grace that is in Christ Jesus, and the things you heard from me, which came through many witnesses, you must commit to trustworthy men who will be able to teach others also. Take your share of hardship as a good soldier of Christ Jesus. No one while serving as a soldier entangles himself in the affairs of life, for the soldier must please him who enlisted him. And if any one enters an athletic contest, he is not crowned unless he competes according to the rules. The farmer who does the labor ought first to have his share of the fruits. Think over what I am saying, for the Lord will give you insight in all things.

Remember Jesus Christ, raised from the dead, a descendant of David, as my good news teaches. In telling it I am suffering hardships even to chains, as if I were an evildoer, but God's message is not chained. For this reason I am enduring all for the sake of the chosen, that they may gain the salvation that is in Christ Jesus with eternal glory. Trustworthy is the saying, "For if we have died with him we shall also live with him; if we endure we shall also be kings with him; if we disown him, he will disown us; if we are faithless, he remains faithful; for he cannot disown himself."

Remind them of these things, charging them before God not to engage in controversy to no profit, but to the ruin of the hearers. Be earnest in presenting yourself to God as a tested man, a workman who has no cause to be ashamed, rightly handling the message of truth. But shun profane and empty talk. It will grow into greater impiety, and its teachings will spread like a gangrene. Hymenæus and Philetus are of this sort. They have gone astray as to the truth, saying that the resur-

rection has already taken place, and they are overthrowing the faith of some. However, God's solid foundation stands, with this inscription, "The Lord knows his own," and, "Let every one who names the Lord's name turn from wickedness."

In a great house there are not only utensils of gold and silver, but also of wood and earthenware, and some are for honorable and others for dishonorable uses. If any one keeps himself pure from these errors, he will be ready for honorable use, holy, fit for the master's service, prepared for every good work. But flee the passions of youth and pursue righteousness, faith, love, peace, in the company of those who call on the Lord out of a pure heart. Avoid foolish disputes of the uneducated, knowing that they give rise to quarrels, and the servant of the Lord must not quarrel, but be courteous to all, skillful in teaching, forbearing, instructing opponents with gentleness, for God may give them a change of heart which will lead them to knowledge of the truth, and they may return to soberness and escape the snare of the Devil when captured by the Lord's servant to do the Lord's will.

III

I WOULD have you know this, that in the last days trying times will come; for people will be lovers of self, lovers of money, boasters, haughty, abusive, disobedient to parents, ungrateful, profane, without family affection, relentless, slanderers, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God. They will have a form of religion, but will cast off its power. Avoid such people. For of this class are those who make their way into houses and take captive weak women loaded with sins, led by varying passions, always learning and never able to come to the knowledge of the truth.

Just as Jannes and Jambres opposed Moses, so these men oppose the truth, depraved in mind, proved to be worthless as regards the faith. But they will go no further, for their folly will be manifest to all as that of Jannes and Jambres became. But you have kept track of my teaching, my course of life, my purpose, my faith, my slowness to anger, my love, my patience,

my persecutions, my sufferings — what happened to me at Antioch, Iconium, Lystra, what persecutions I underwent. But the Lord delivered me out of all of them. And all who are determined to live religiously in Christ Jesus will be persecuted. Wicked men and impostors will go on from bad to worse, deceiving and being deceived.

But you must stand by what you learned and were persuaded of, knowing from whom you learned it and that from childhood you have known the sacred writings which can give you wisdom to gain salvation through faith in Christ Jesus. All Scripture is divinely inspired and is useful for teaching, for proof, for correction of error, for education in righteousness, that the man of God may be complete, equipped for every good work.

IV

I CHARGE you before God and Christ Jesus, who will soon judge the living and the dead, and by his appearing and his kingdom: proclaim the message, be at it in season and out of season, convince, rebuke, encourage, with all patience in teaching. For there will be a time when they will not endure wholesome teaching, but following their own fancies and wishing to have their ears tickled, they will get a crowd of teachers. They will turn their ears away from the truth and give attention to myths.

But you must be calm in all circumstances, suffer hardships, do the work of a bringer of the good news, carry out fully all the duties of your office. For I am already being poured out like a drink offering, and the time of my departure is near. I have played the grand hard game, I have finished my race, I have kept the faith. Now the crown of righteousness is awaiting me. The Lord the righteous judge will give it to me on that day, and not only to me but to all those who have loved his appearing.

Make haste to come to me quickly. For Demas deserted me because he loved the present world and has gone to Thessalonica. Crescens has gone to Galatia, Titus to Dalmatia. Luke alone is with me. Get Mark and bring him with you, for he is useful to me in service. I sent Tychicus to Ephesus.

When you come, bring the cloak that I left at Troas with Carpus, and the books, and particularly the parchments.

Alexander the coppersmith showed much ill will toward me. The Lord will repay him according to his deeds. Be on your guard against him, for he strongly opposed our teachings.

At my first defense no one came to my help; all deserted me. May it not be laid up against them! But the Lord stood by me and strengthened me so that through me the proclamation might be fully published and all the Gentiles might hear it, and I was saved from the mouth of the lion. The Lord will rescue me from every wicked attack and will keep me safe for his heavenly kingdom. To him be glory for the ages of the ages! Amen.

Give my greetings to Prisca and Aquila and the household of Onesiphorus. Erastus stayed at Corinth. Trophimus I left at Miletus, sick. Try to come before winter. Eubulus and Pudens and Linus and Claudia and all the brethren send their greetings to you.

The Lord be with your spirit. Grace be with you all.

PAUL'S LETTER TO TITUS

I

PAUL, a servant of God and an apostle of Jesus Christ to promote the faith of God's chosen and their knowledge of the truths of religion, in hope of life eternal, which the God who never lies promised ages ago but in due time made known as his message through the proclamation with which I was entrusted by the commission of God our Savior, to Titus my true child in our common faith:

Grace and peace from God, the Father, and from Christ Jesus, our Savior.

For this reason I left you in Crete: to arrange the things that are lacking and appoint elders in every city as I directed you, wherever there is a man of irreproachable character, true to one woman, with believing children who are not charged with dissolute conduct and not unruly. For a bishop, as God's steward, must be above reproach, not self-willed, not quick-tempered, not given to wine, not given to blows, not eager for base gain, but hospitable, a lover of good, self-controlled, just, holy, temperate, holding to the trustworthy message which is according to the teaching, so that he may be able also to encourage others by wholesome teaching and to refute opposers.

For there are many insubordinate persons, foolish talkers and deceivers, especially those who are of the circumcision, who ought to be silenced, for they are upsetting whole households, teaching what they should not, merely for the sake of base gain. One of themselves, a prophet of their own, said, "Cretans are always liars, base brutes, lazy gluttons." This testimony is true. For this reason rebuke them sharply, that they may be sound in the faith, not giving attention to Jewish myths and rules laid down by men who are turning away from the truth. To the pure all things are pure; but to the polluted and unbelieving nothing is pure. Even their minds and con-

sciences are polluted. They profess to know God, but by their deeds they disown him. They are detestable, disobedient, and worthless for any good work.

II

You must speak to them of the matters which should have a place in wholesome teaching. Tell the older men to be temperate, dignified, self-controlled, sound in faith, in love, in patience. Tell the older women, in the same way, to be reverent in behavior, not slanderers, not enslaved to much wine, teachers of what is noble, that they may train the young women to be loving wives and loving mothers, self-controlled, pure, home-workers, kind, submissive to their own husbands, that God's message may not be slandered. Urge the younger men, in the same way, to practice self-control in everything. Make yourself an example of good works, sincerity in teaching, dignified behavior and wholesome talk that is above censure, that our opponents may be ashamed, having nothing evil to say about us. Tell slaves to be submissive to their own masters in all things and to try to please them, not answering back, not pilfering, but showing all kindly fidelity, so as to make the teaching about God our Savior seem beautiful in all respects.

For the grace of God has appeared bringing salvation to all men, teaching us to renounce all irreligion and worldly passions and to live soberly, justly and piously in this present world, waiting for the blessed hope, the glorious appearing of the great God and of our Savior Christ Jesus, who gave himself for us to redeem us from all sin and purify us as his own people earnest in honorable work. Tell them these things, urge, convince with all authority; let no one slight you.

III

Remind them to be submissive to ruling authorities, to be obedient, to be ready for every good work, to speak abusively to no one, to be peaceable, to be fair, showing all gentleness toward all men. For we ourselves were once thoughtless, disobedient, astray, enslaved to passions and various pleasures, living in malice and envy, hateful and hating one another.

But when the kindness of our Savior, God, and his love to men appeared, "not because of works that we had done in righteousness, but out of his own mercy he saved us through the bath of the new birth and the renewing of the Holy Spirit which he poured out upon us richly through Jesus Christ our Savior, that we might be declared righteous by his grace and become heirs with the hope of life eternal." That is a trustworthy saying.

I wish you to insist on these things so that those who have put their faith in God may give earnest attention to honorable work. These things are honorable and also useful to men. But avoid foolish disputes and genealogies and strife and quarrels about the Law; for they are unprofitable and futile. If a man is factious, after one or two warnings, have nothing more to do with him, knowing that such a one is perverted and goes on sinning though self-condemned.

When I send Artemas to you or Tychicus, try to come to me at Nicopolis, for I have decided to pass the winter there. Do your best in helping Zenas, the lawyer, and Apollos forward on their journey so that they may lack nothing. Our people too must learn to give attention to honorable work, so as to be able to meet pressing needs, that they may not be fruitless.

All who are with me send you their greetings. Give our greetings to those who love us in the faith.

Grace be with all of you.

PAUL'S LETTER TO PHILEMON

I

PAUL, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our beloved fellow worker, and to Apphia, our sister, and to Archippus, our fellow soldier, and to the Church that meets at your house:

Grace to you and peace from God our Father and the Lord Jesus Christ.

I always thank my God when I mention you in my prayers, for I hear of the love and the loyalty that you have to the Lord Jesus Christ and to all the holy. I pray that your fellowship in the faith may become effective in the knowledge of all the good there is in us in our relation to Christ. For I have had great joy and encouragement in your love, because the hearts of the holy have been refreshed by you, brother.

Therefore, though I might have great boldness in Christ to command you what is fitting, I beg you rather for love's sake, as Paul the old man and now the prisoner of Christ Jesus — I beg you in behalf of my child Onesimus, born to me in my chains, who once was useless [1] to you, but now is useful to you and to me. I am sending him back to you, though he is my very heart. I should like to have him for my own, to serve me in my chains for the good news, as your representative, but without your consent I am unwilling to do anything, so that your goodness may not be of necessity but of free will.

Perhaps it was for this that he was separated from you for a time, that you might have him back for ever, no longer as a slave, but more than a slave, a brother beloved, especially to me, but how much more to you, both in the flesh and in the Lord. If then you hold me for a partner, receive him as you would me. If he has wronged you in any way or owes you anything, charge that to my account. I, Paul, write it with my

[1] This is a play on the name Onesimus, which in Greek means "Helpful."

own hand. I will pay it — not to mention to you that you owe me your own self besides. Yes, brother, let me have this help [1] from you in the Lord; refresh my heart in Christ.

I am writing to you confident of your obedience and knowing that you will do more than I say. At the same time I want you to prepare a lodging for me, for I hope that through your prayers I shall be given back to you.

Epaphras, my fellow prisoner in Christ Jesus, and Mark, Aristarchus, Demas and Luke, my fellow workers, send you their greetings.

The grace of the Lord Jesus Christ be with your spirits.

[1] Again a play on the name Onesimus, "Helpful."

THE LETTER TO THE HEBREWS

I

Many times and in many ways God spoke of old to our fathers by the prophets; but at the end of these days he has spoken to us by a Son, whom he has appointed heir of all things and through whom he made the world, who is the reflection of his glory and the expression of his nature and sustains all things by his word of power, and who, when he had made purification from sins, took his seat at the right hand of the Majesty on high, having become as much superior to the angels as the name he has inherited surpasses theirs.

For to which of the angels did he ever say, "Thou art my son; I have to-day become thy Father"? and again, "I will be to him a Father and he shall be to me a Son"? And again when he brings his first-born into the world of men he says. "And let all the angels of God bow down to him." Referring to the angels he says, "He makes his angels winds, his servants a flame of fire." But regarding the Son he says, "Thy throne, O God, is forever and ever. Thy royal scepter is a scepter of justice. Thou lovest righteousness and hatest lawlessness, therefore God, thy God, has anointed thee with the oil of gladness beyond thy companions." And, "Thou, in the beginning, O Lord, didst found the earth, and the heavens are works of thy hands. They will perish, but thou wilt endure. They all will grow old like a garment and like a mantle thou wilt roll them up. But thou art the same and thy years will never end." To which of the angels did he ever say, "Sit at my right hand till I make thine enemies thy footstool"? Are they not all ministering spirits sent forth for service in behalf of those who are to inherit salvation?

II

For this reason we should give special attention to the things that we have heard, so as not to drift away from them. For if

the message spoken through angels was sure and every violation and disobedience received merited punishment, how shall we escape if we neglect so great a salvation, which at the beginning was spoken by the Lord and was confirmed to us by those who heard him, while God added his testimony by signs and wonders and many kinds of miracles and impartations of the Holy Spirit according to his will?

For he has not subjected to angels the coming world of which we speak. But somewhere one says, "What is man that thou rememberest him? Or the son of man that thou carest for him? Thou hast made him a little lower than the angels. With glory and honor thou hast crowned him. All things thou hast put under his feet." When he put all things under him he left nothing that was not put under him. We do not yet see all things put under him, but we see Jesus, who was made a little lower than the angels for the suffering of death that by the grace of God he might taste of death for every man, now crowned with glory and honor. For it was fitting that he through whom are all things and for whom are all things, when leading many sons to glory, should make the great Leader of their salvation perfect through sufferings. For he who makes holy and they who are made holy are all of one. For this cause he is not ashamed to call them brothers, saying, "I will tell thy name to my brothers. In the midst of the assembly I will sing praise to thee," and again, "I will trust in him," and again, "Here am I and the children whom God has given me."

Since then the children share in blood and flesh, he himself in the same way shared in them, in order that through death he might defeat him who had the power of death, that is, the Devil, and set free all those who through fear of death were all their lives doomed to slavery. For he does not come to the help of angels, but he comes to the help of the descendants of Abraham. And for that reason he had to be made like his brethren in everything, so as to be a compassionate and faithful high priest in things relating to God, to make propitiation for the sins of the people. For since he himself has suffered when tempted he is able to help those who are tempted.

III

THEREFORE, holy brethren, sharers in a heavenly call, consider the Apostle and High Priest of our confession, Jesus, who was faithful to him who made him as also Moses was in all God's house. For he has been thought worthy of more glory than Moses, just as he who has built a house has more honor than the house. For every house is built by some one, but he who built all things is God. Moses was faithful in all God's house as a servant for a testimony to the things that were to be spoken, but Christ as a Son over his own house. We are his house if we hold firmly to the end our confidence and the hope of which we boast.

Wherefore, as the Holy Spirit says, "To-day if you will hear his voice, do not harden your hearts as when they made me angry on the day when they tried me in the desert, when your fathers put me to a test and saw my deeds for forty years. Therefore I was much displeased with that generation and said, 'They always go astray in their hearts and they do not know my paths.' So I swore in my wrath, 'They shall not enter into my rest.'" See to it, brethren, that there shall not be in any one of you a wicked, unbelieving heart ready to forsake the living God, but encourage one another daily while it is called "to-day," that no one may be hardened by the deceitfulness of sin. For we become sharers with Christ if we hold firmly to the end the assurance with which we began. When it is said, "To-day if you will hear his voice, do not harden your hearts as when they made me angry" — who when they heard made him angry? Was it not all those who came out of Egypt with Moses? With whom was he much displeased for forty years? Was it not with those who sinned, whose bodies fell in the desert? To whom did he swear that they should not enter his rest, except to those who had no faith? We see that they were unable to enter because of their lack of faith.

IV

LET us, then, be afraid that, though the promise of entering his rest is still left, some one of you may seem to have missed

it. For we have received the good news just as they did, but the message that was heard did not benefit them, since it did not meet with faith in the hearers. For we who have faith are entering into the rest, as he said, "As I swore in my wrath, 'They shall not enter into my rest,'" although his works had been finished since the creation of the world. For he has somewhere spoken of the seventh day thus, "And God rested on the seventh day from all his works," and in this place again, "They shall not enter into my rest." Since, then, it remains for some to enter into it, and those who first received the good news did not enter because of lack of faith — again he indicates a day, "to-day," saying in David so long after, as has been already quoted, "To-day if you will hear his voice, do not harden your hearts." For if Joshua had given them rest he would not be speaking of another day after that. Therefore there still remains a rest for the people of God. For he who has entered into God's rest has rested from his works as God did from his.

Let us endeavor then to enter into that rest so that no one shall fall, after that example of lack of faith. For the word of God is living and effective and sharper than any two-edged sword, and it pierces until it divides soul and spirit, joints and marrow, and it judges the thoughts and purposes of the heart. There is not a creature invisible to him, but all things are naked and defenseless before the eyes of him to whom we must account.

Since, then, we have a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who cannot sympathize with our weaknesses, for he has been tempted in every way just as we are, yet without sin. Therefore let us come with confidence to the throne of grace and receive compassion and find grace for timely help.

V

For every high priest taken from among men is appointed in behalf of men in things relating to God to offer gifts and sacrifices for sins. He is able to sympathize with the ignorant and the erring, since he himself is beset with weaknesses. For this

reason he must bring an offering for his own sins, just as he does for those of the people. And no one takes this honor upon himself unless called by God, as Aaron was. So too Christ did not take for himself the glory of becoming a high priest, but he who said to him, "Thou art my Son, to-day I have become thy Father," and who says in another place, "Thou art a priest forever after the order of Melchizedek." Christ, in the days of his flesh, offered prayers and supplications to him who was able to save him from death, with strong outcries and tears, and was heard and saved from his terrors. Although he was a Son he learned obedience from his sufferings, and being thus made perfect he became the author of eternal salvation to all who obey him, and was proclaimed by God a high priest after the order of Melchizedek.

Regarding Melchizedek we have much to say that is hard to explain, since you have become dull of hearing. For when, considering the time, you ought to be teachers you need to have some one teach you again the first principles of the revelations of God. You have come to need milk and not solid food. For every one who takes milk is inexperienced in the doctrine of righteousness, for he is a child. But solid food is for adults who through practice have their senses exercised in distinguishing good and bad.

VI

Therefore let us leave elementary teaching about Christ and hasten on to what is advanced, not laying again a foundation — change of heart from dead works, faith in God, the teaching about baptisms, the laying on of hands, resurrection of the dead, and eternal judgment. This we will do if God permits. For it is impossible for those who have been once for all enlightened and have tasted the heavenly gift and have become sharers in the Holy Spirit and have tasted God's word and the powers of the coming world, and then have fallen away, to have again a change of heart, since they are crucifying for themselves afresh the Son of God and putting him to open shame. For ground that drinks the rain that comes often upon it and bears plants useful to those for whom it is farmed shares in God's

blessing; but if it bears thorns and thistles it is judged worthless and is near to being cursed. In the end it will be burnt over.

But we are persuaded of better things regarding you, beloved, things that belong with salvation, though we thus speak. For God is not so unjust as to forget your work and the love that you have shown to his name as you have served and are still serving the holy. But we desire to have each one of you show to the end the same earnestness for the fufillment of our hope, that you may not be dull, but imitators of those who through faith and patience are inheriting the promises.

For God, when making the promise to Abraham, since he could swear by no one greater, swore by himself, saying, "Surely, I will greatly bless you and greatly multiply you." And so after patient waiting Abraham obtained what was promised. For men swear by the greater and an oath for confirmation is to them the end of all dispute. In this case God being abundantly willing to show to the heirs of the promise the unchangeable purpose of his will gave the surety of an oath, that by two unchangeable things, in which it was impossible for God to be false, we might have strong encouragement, we who have fled to lay hold on the hope that lies before us. We have this hope as an anchor of the soul, sure and firm, and it enters into the tent within the curtain where Jesus, our forerunner, has entered in our behalf, becoming forever a high priest after the order of Melchizedek.

VII

For, this Melchizedek, king of Salem, priest of God Most High, who met Abraham when he was returning from the defeat of the kings and blessed him, and to whom Abraham gave a tenth of all (first, by the translation of his name, "King of Righteousness,'" and then king of Salem, which means "King of Peace"), without father, without mother, without ancestors, without either birthday or end of life, but made like the Son of God, remains a priest permanently. But see how great this man was, since Abraham the patriarch gave him a tenth of his choicest spoils. And even those of the sons of Levi who attain the priesthood have command according to the Law to take a tenth

from the people, their own brethren, although these have sprung from the loins of Abraham. But he who had no genealogy from these took a tenth from Abraham and pronounced a blessing on him who had the promises. Without dispute the less is blessed by the greater. And here mortal men receive tenths, but there one of whom the witness is that he is living. And, to put it frankly, Levi, who receives the tenths, was made to pay a tenth through Abraham. For he was still in the loins of his father when Melchizedek met Abraham.

If, then, perfection had been through the Levitical priesthood, — for on the basis of that the people received the Law — what need was there for another kind of priest to arise and not be called of the order of Aaron? For when the priesthood has been changed there comes of necessity also a change of law. For he of whom these things are said belongs to another tribe, from which no one has ever had anything to do with the altar. For it is plain that our Lord has arisen from Judah, and in connection with that tribe Moses said nothing about priests. And this is yet more abundantly evident if after the order of Melchizedek there arises a priest of a different kind who has become such, not according to the law of a commandment made for the flesh, but according to the power of unending life. For it is affirmed of him, "Thou art a priest forever after the order of Melchizedek." There is a setting aside of the earlier commandment because of its weakness and uselessness — for the Law brought nothing to perfection — and there is the bringing in of a better hope through which we draw near to God. And just as it was not without an oath — for those men have become priests without an oath, but he with an oath from him who said to him, "The Lord has sworn and will not change his mind: thou art a priest forever" — by so much better is the covenant of which Jesus has become surety.

And many of them became priests because they were prevented by death from continuing, but he, because he continues forever, has an unending priesthood. And so he is able to save perfectly those who come to God through him, since he is forever living to intercede for them.

For such was the High Priest that we needed, holy, innocent,

unstained, separated from sinners, and made higher than the heavens. He has not the daily need, like the other priests, first to offer sacrifices for his own sins and then for those of the people. This latter he did once for all when he offered himself. For the Law makes high priests of men who have infirmities, but the word of the oath, which comes after the Law, makes High Priest of a Son who is perfected forever.

VIII

The chief point of what I have been saying is this: we have such a High Priest who has taken his seat at the right hand of the throne of Majesty in the heavens, and who ministers in the holy place and in the true Tent set up by the Lord, not by man.

Now every high priest is appointed to offer gifts and sacrifices. Whence it is necessary for this one to have something to offer. If he were upon the earth he would not be a priest at all, since there are those who offer the gifts according to the Law. They minister as an example and shadow of the things in heaven, just as Moses was divinely instructed when he was about to make the Tent. "See," it was said, "that you make everything according to the model shown you on the mountain." But now Christ has obtained a ministry as much more excellent as the covenant of which he is mediator is better and based upon better promises. For if that first covenant had been faultless a place would not have been sought for a second. But finding fault with it he says, "The days are coming, says the Lord, when I will make for the house of Israel and for the house of Judah a new covenant, not in the manner of the covenant which I made with their fathers, on the day when I took them by the hand to lead them out of the land of Egypt. For they did not abide by my covenant and I ceased to care for them, says the Lord. This is the covenant that I will make with the house of Israel after those days, says the Lord; I will put my laws into their minds and will write them upon their hearts and I will be their God and they will be my people. They shall not teach each one his fellow citizen and each one his brother saying, 'Know the Lord'; for all shall know me, from the least to the greatest of them, and I will be merciful to their wrong-

doings and their sins I will remember no more." In saying "new" he has pronounced the first covenant old. But what grows old and decadent is near to disappearance.

IX

THE first covenant had regulations of worship and its holy building in this world. For a Tent was erected, in the first part of which were the lampstand and the table and the consecrated bread. This was called the Holy Place. Behind the second curtain was the part called the Holy of Holies. It had the golden altar of incense and the ark of the covenant all covered with gold. In this was a golden jar with the manna and Aaron's rod that sprouted and the tablets of the covenant. Above it were cherubim of glory overshadowing the place of propitiation. Regarding these things it is not now possible to speak in detail. But these things being thus arranged, the priests go constantly into the first part of the Tent, performing their services, but into the second part the High Priest alone goes once in the year, not without blood, which he offers for himself and for the sins ignorantly committed by the people. The Holy Spirit shows this, that the way into the holy place has not yet been made plain while the first Tent is standing. That is a symbol, for the time being, in accordance with which gifts and sacrifices are offered, though they cannot make the worshiper perfect in his conscience, since they consist only of foods and drinks and various baths — rules respecting the flesh, imposed until the time of reformation.

But when Christ came as High Priest of the good things that have come, he entered once for all through the greater and more perfect Tent not made by hands — that is, not of this creation — and not with the blood of goats and calves, but with his own blood, into the holy place, and thereby found eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling the defiled, makes them holy as regards purity of their flesh, how much more will the blood of Christ, who through an eternal Spirit offered himself an unblemished sacrifice to God, cleanse our consciences from dead works for the service of the living God.

For this reason he is the mediator of a better covenant that, a death having taken place for redemption from sins under the first covenant, those who have been called may receive the eternal inheritance promised to them.

For where there is a last will and testament [1] the death of the testator must be put in evidence. For a will is valid in the case of the dead: it never has any force while the testator is living. Hence the first covenant was not introduced without blood. When all the commands of the Law had been spoken by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled it on the book and on all the people, saying, "This is the blood of the covenant which God has commanded for you." And the Tent and all the things used in worship he likewise sprinkled with blood. Almost everything is cleansed with blood, according to the Law, and without the shedding of blood there is no forgiveness.

It was necessary, then, that the copies of the things in heaven should be cleansed with these sacrifices, but the heavenly things themselves with better sacrifices than these. For Christ did not enter into a holy place made by hands, a copy of the true, but into heaven itself, now to appear before the face of God in our behalf. Nor was it to offer himself often, as the High Priest enters into the holy place every year with blood not his own; then he must have suffered often since the foundation of the world. But now, once for all, at the end of the ages, he has appeared to do away with sin by his sacrifice. And as it is appointed for men once for all to die and after this comes judgment, so Christ was once for all offered to bear the sins of many and will appear the second time, apart from sin, to those who are looking for him, and bring them salvation.

X

For the Law with a shadow of the good things that are coming, but not the very likeness of the things, cannot, by the same sacrifices which they offer constantly every year, ever make

[1] The Greek word translated "Covenant" may also mean "last will and testament." The author here plays upon this double meaning.

perfect those who come, since would they not have ceased offering them? Because the worshipers, once for all cleansed, would have had no consciousness of sins. But in the sacrifices sins are called to mind every year. For the blood of bulls and goats is powerless to take away sins. Therefore on coming into the world he says, "Sacrifice and offering thou dost not desire: a body thou hast prepared for me. Whole burnt offerings and sin offerings thou dost not delight in. Then I said, 'Here I have come — in the roll of the book it is written of me — to do thy will, O God.'" He first says, "Sacrifices and offerings and whole burnt offerings and sin offerings thou dost not desire nor delight in," such as are offered according to the Law, and then he says, "Here I have come to do thy will." He takes away the first to establish the second. By this "will" we are made holy through the offering of the body of Jesus Christ once for all.

Every priest stands daily doing service and offering many times the same sacrifices, although they never can take away sins. But this Priest after offering one sacrifice for sins forever, took his seat at the right hand of God, for the future only waiting until his enemies are made his footstool. For by one offering he has forever perfected those who are made holy. The Holy Spirit testifies this to us; for after having said, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts and on their minds I will write them," he adds, "and their sins and their law-breakings I will remember no more." But where there is forgiveness of these, there is no longer any offering for sin.

Since we have, then, brethren, confidence in entering the holy place through the blood of Jesus, by the new and living way which he has made for us through the curtain, that is, his flesh, and since we have a great Priest over the house of God, let us come with true hearts in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies bathed in pure water. Let us hold fast the confession of our hope without wavering, for he is faithful who has promised, and let us keep watch to incite one another to love and noble deeds, not

neglecting to assemble yourselves, as some do, but encouraging one another, and so much the more, as you see the day drawing near. For if we go on sinning willfully after receiving the knowledge of the truth, there remains no longer any sacrifice for sins, but a dreadful expectation of doom and a fury of fire that will devour the opposers. Any one who sets aside a law of Moses dies without pity on the testimony of two or three witnesses. Of how much worse punishment do you think he will be judged worthy who has trampled on the Son of God, who has thought the blood of the covenant, by which it was made holy, an unholy thing, and who has insulted the Spirit of grace? For we know him who said, "Vengeance is mine, I will repay," and again, "The Lord will judge his people." It is dreadful to fall into the hands of the living God.

Remember the early days in which, after being enlightened, you endured a great struggle with sufferings, at one time made a public spectacle by reproaches and distresses, at another time making common cause with those who were thus treated. For you even suffered with the prisoners and accepted the plundering of your property with joy, knowing that you had a better and enduring possession. Do not, then, cast away your confidence, for it will have a great reward. You have need of patience so that after doing the will of God you may gain the promised blessing. For yet "a little, very little, while, and he who is coming will come and will not delay. My righteous man will live by faith; but if he shrinks back, my soul has no delight in him." But we are not of those who shrink back and perish, but of those who have faith and will win their souls.

XI

Faith is an assurance of things hoped for, a conviction of things not seen. By this the men of old won their fame.

By faith we understand that the worlds came into order at the word of God, so that what is now seen did not come out of things that are visible.

By faith Abel offered to God a better sacrifice than Cain, for which he had witness borne to him that he was righteous, God testifying to his gifts, and by it, though dead, he still speaks.

By faith Enoch was taken from the earth so that he did not see death, and he was not found because God had taken him. For before being taken he had this testimony that he had pleased God. But without faith it is impossible to please him. For he who comes to God must have faith that he exists and that he becomes the rewarder of those who seek him.

By faith Noah, after receiving a divine warning regarding things as yet unseen, reverently built an ark for the saving of his household. Thus he condemned the world and became an heir of the righteousness of faith.

By faith Abraham when called obeyed and came out into the place which he was to obtain for an inheritance. He came out not knowing where he was coming. By faith he made his home in the promised land as in a foreign country, living in tents with Isaac and Jacob, the heirs with him of the same promise. For he was looking for the city that has the foundations, whose architect and builder is God.

By faith Sarah received power to conceive a child even when past the natural time of life, since she thought him trustworthy who had given the promise. And so from just one man, already dead in that respect, there sprang descendants "as the stars of heaven in multitude and as the sand on the seashore innumerable."

These all died in faith, not having obtained the promised blessings, but they saw them and greeted them afar and confessed that they were strangers and foreigners in the land. For those who say such things make it plain that they are seeking a fatherland. And if they had been thinking of that land from which they came they would have had opportunity to return. But now they desire a better land, that is, a heavenly one. Therefore God is not ashamed of them — of being called their God; for he has prepared for them a city.

By faith Abraham when he was tested offered up Isaac, and he who had received the promises began offering his only son regarding whom it had been said, "Those only whose descent is through Isaac shall be called your descendants." He reasoned that God was able to raise him even from the dead, and figuratively he did win him back from the dead.

By faith also Isaac blessed Jacob and Esau and spoke of things to come.

By faith Jacob when dying blessed each of the sons of Joseph and worshiped leaning on the top of his staff.

By faith Joseph, when at his end, mentioned the departure of the children of Israel and gave orders regarding his own bones.

By faith Moses at his birth was hidden three months by his parents, because they saw that the child was beautiful, and they did not fear the king's command.

By faith Moses when he had grown up refused to be called a son of Pharaoh's daughter. He chose rather to suffer hardship with the people of God than to enjoy the brief pleasure of sin, and he thought the reproach of Christ greater riches than the treasures of Egypt. For he was looking to the final reward.

By faith he left Egypt, not fearing the king's anger; for he endured as if seeing him who is unseen. By faith he kept the Passover and the sprinkling of the blood, so that the destroyer might not touch their first-born.

By faith they crossed the Red Sea as on dry land; but the Egyptians when they tried to do so were drowned.

By faith the walls of Jericho fell down after they had been encircled seven days.

By faith Rahab, the prostitute, did not perish with those who had refused to believe; because she had welcomed the spies with peace.

And what shall I say further? Time would fail me to tell of Gideon, Barak, Samson, Jephthah, and of David and Samuel and the prophets, who through faith struggled against kingdoms and subdued them, did deeds of righteousness, obtained promised blessings, shut the mouths of lions, quenched the power of fire, escaped the edge of the sword, out of weakness grew strong, became mighty in war, turned back armies of foreigners. Women received back their dead by a resurrection. Others were tortured, refusing to pay for liberation, in order to gain a better resurrection. Still others had experience of mockings and floggings, yes, of chains and prisons. They were stoned, afflicted, sawn in two, murdered with the sword.

They went about in sheepskins, in goatskins, destitute, distressed, maltreated. The world was not worthy of them. They wandered in deserts and mountains, in caves and in holes in the earth. All these won God's approval by their faith. Yet they did not obtain the fulfillment of the promise. In reference to us God had something better in view, that they without us should not reach perfection.

XII

THEREFORE, surrounded as we are by so great a cloud of witnesses, let us lay aside every weight and the sin that so easily besets us, and let us run with patience the race that lies before us, looking to Jesus the beginner and finisher of our faith, who for the joy set before him endured a cross, thinking little of the shame, and has taken his seat at the right hand of the throne of God. Think of him who endured such hostile speaking of sinners against him, that you may not grow weary and despondent in heart. You have not yet resisted to blood in the contest against sin, and you have forgotten the encouragement which reasons with you as with sons, "My son, do not think slightingly of the discipline of the Lord and be not faint-hearted when reproved by him: for whom the Lord loves he disciplines and scourges every son whom he receives as his own." It is for discipline that you are enduring. God is laying it upon you as upon sons. For what son is there whom his father does not discipline? But if you are without discipline, in which all share, then you are bastards and not sons. Besides, we had fathers of our flesh who disciplined us and we used to reverence them. Shall we not much more be submissive to the Father of our spirits and live? For they for a few days disciplined us as seemed good to them, but he for our profit, that we may share his holiness. All discipline for the time being seems not joyous but grievous, but afterward it yields the peaceful fruit of righteousness to those who have passed through its training.

So raise the relaxed hands and straighten the unstrung knees and make straight paths for your feet, so that the lame limb may not be put out of joint but rather cured. Follow

after peace with all men and holiness, without which no one will see the Lord. Be on your guard that no one shall fail of the grace of God, that no bitter root shall sprout up and trouble you and through it many be stained, that there shall be none unchaste, or profane like Esau, who for one meal sold his birthright. For you know that afterward when he wished to inherit the blessing he was rejected, for he found no place for a change in his father's mind though he sought it earnestly with tears.

For you have not come to something that may be touched, ablaze with fire, and to blackness and darkness and tempest and the blast of a trumpet and the sound of words which those who heard begged not to have spoken of them. For they could not bear the command, "If even an animal touches the mountain it must be stoned." And so dreadful was the sight that Moses said, "I am terrified and trembling." But you have come to Mount Zion and the city of the living God, heavenly Jerusalem, to tens of thousands of angels, to the festal assembly and congregation of first-born who are enrolled in heaven, and to God the Judge of all, and to the spirits of righteous men made perfect, and to Jesus the Mediator of the new covenant and to the sprinkled blood which tells something better than the blood of Abel.

Beware of rejecting him who is speaking. For if those did not escape who rejected him who taught the divine will on earth, much less shall we if we reject him who speaks from heaven. His voice then shook the earth, but now he has announced, "Yet once for all I shall shake not only the earth but also heaven." And this expression "yet once for all" shows the removal of the things shaken, as of things that have been made, that the unshaken things may remain. So then, since we are receiving an unshaken kingdom, let us have grace by which we may worship God acceptably with reverence and awe. For our God is a consuming fire.

XIII

Let brotherly love continue. Do not forget hospitality: for by this some have, without knowing it, had angels as their guests.

Keep in mind the prisoners, as if you were their fellow prisoners, and those who are suffering hardships, since you yourselves are also in the body.

Let marriage be held in honor by all and let the bed be undefiled; for unchaste persons and adulterers God will judge.

Let your lives be free from the love of money. Be content with what you have. For he has said, "I will not fail you nor will I forsake you." So we may say with courage, "The Lord is my helper; I will not fear. What can man do to me?"

Remember your leaders, those who have spoken to you God's message, think how they ended their lives and imitate their faith. Jesus Christ is yesterday and to-day the same — yes, and through the ages.

Do not be carried away with all sorts of foreign teachings. It is well to have the heart strengthened by grace, not by special kinds of food. Those who live in that way are not profited. We have an altar of which those who worship in the Tent have no right to eat. For the bodies of the animals whose blood is brought into the holy place by the High Priest are burned outside the camp. For this reason Jesus also, to make the people holy by his own blood, suffered outside the gate. Let us go out to him outside the camp and bear the reproaches cast on him. For we have here no continuing city, but we are seeking the coming one. Through him then let us offer to God always the sacrifice of praise, that is, the fruit of lips that make confession in his name. Do not forget kindness and generosity, for with such sacrifices God is well pleased.

Obey your leaders and yield to their authority; for they watch over your souls as those who must give account, that they may do it with joy and not with sighing. That would be unprofitable for you.

Pray for us: for we are confident that we have a good conscience, wishing to live nobly in every way. I earnestly beg you to do this that I may be restored to you the sooner.

May the God of peace, who brought up from the dead our Lord Jesus, the great Shepherd of the sheep through the blood of an eternal covenant, equip you with every good thing for doing his will, doing in you what is well-pleasing in his sight

through Jesus Christ, to whom be glory for the ages of the ages. Amen.

I beg you, brethren, to bear with my words of exhortation; for I have written to you briefly.

I wish you to know that our brother Timothy has been set at liberty. With him, if he comes soon, I will see you.

Give my greetings to all your leaders and all the holy. Those who are from Italy send their greetings to you.

Grace be with you all.

THE LETTER OF JAMES

I

JAMES, a servant of God and of the Lord Jesus Christ, to the Twelve Tribes which are scattered in foreign lands: Greeting.

Think it all joy, my brethren, when you fall into all sorts of trials, since you know that the testing of your faith brings out endurance. Let endurance do its complete work, that you may be complete and perfect, lacking in nothing.

If any one of you is lacking in wisdom, let him ask it from God, who gives to all freely without reproaching, and it will be given to him. But he must ask in faith with never a doubt. For he who doubts is like a wave of the sea, driven by the wind and tossed. For that man must not think that he will obtain anything from the Lord — a two-minded man unsteady in all his ways.

Let the lowly brother glory in his high station, and let the rich brother glory in his lowly station, for he will pass away like a flower of the grass. For the sun rises with scorching heat and dries up the grass, and the flower of it falls and the beauty of its face perishes. So shall the rich man wither in his pursuits.

Blessed is the man who endures trial, for when he has been tested he will gain the crown of life which the Lord has promised to those who love him.

No one must say when tempted, "My temptation comes from God." For God cannot be tempted by evil, and he tempts no one. Every one is tempted when he is drawn away by his own passions and enticed. Then when passion has conceived it gives birth to sin, and sin, when it is full grown, gives birth to death.

Make no mistake, my beloved brethren, every good gift and every perfect boon is from above; it descends from the Father of lights, with whom there is no change or shadow caused by turning. Of his own will he made us his children through the message of truth, so that we might be a sort of first fruits of his creatures.

I wish you to know this, my beloved brethren: Every man must be quick to hear, but slow to speak, slow to anger. For a man's anger does not work out God's righteousness. So lay aside all that is vile and all that remains of malice, and receive with gentleness the implanted message which can save your souls. Become doers of the message and not hearers only, deceiving your own selves. For if one is a hearer of the message and not a doer, he is like a man who looks at his natural face in a mirror. He looks at himself and is gone, and immediately forgets what sort of man he was. But he who looks earnestly into the perfect law of liberty and continues to do so, and becomes not a forgetful hearer but a doer of work — that man will be blessed in what he does.

If any one thinks himself religious while he does not bridle his tongue, but deceives his own heart, that man's religion is worthless. Pure and stainless religion in the sight of God the Father is to visit orphans and widows in their trouble and to keep one's self unspotted from the world.

II

My brethren, do not hold the faith of our glorious Lord Jesus Christ with partiality for persons. For if there comes into your assembly a man with gold rings and in fine clothes, and there comes in a poor man in soiled clothes, and you look up to the man who is wearing the fine clothes and say, "Take this good seat," and say to the poor man, "Stand there," or "Sit under my footstool," are you not making distinctions in your own minds and have you not become judges with wicked thoughts? Listen, my beloved brethren, did not God choose the poor of this world to be rich in faith and heirs of the kingdom which he has promised to those who love him? But you have dishonored the poor man. Do not the rich oppress you and drag you before courts? Do they not speak profanely of the noble name by which you are called? If you keep the royal law according to the Scripture, "Thou shalt love thy neighbor as thyself," you do well. But if you have partiality, you commit sin and are convicted by the law as law-breakers. For he who keeps the whole law, but stumbles in one point, has become guilty of all.

For he who said, "Thou shalt not commit adultery," said also, "Thou shalt not commit murder." If you do not commit adultery, but do commit murder, you have become a law-breaker. So speak and so act as those who are soon to be judged by a law of liberty. For judgment is merciless to him who has shown no mercy. Mercy triumphs over judgment.

Of what use is it, my brethren, for any one to say that he has faith, if he has not works? Can faith save him? If a brother or sister is naked and lacks food for the day and one of you says to them, "Go in peace, be warmed and fed," but you do not give them what the body needs, what is the good of it? Just so faith by itself, if it has no works, is dead. But some one will say, "You have faith and I have works. Show me your faith without your works and I will show you my faith by my works." You have faith that there is one God. You do well. Even the demons have that faith, and they shudder. Are you willing to learn, O vacant-minded man, that faith without works is useless? Was not Abraham, our father, pronounced righteous because of works when he laid Isaac his son on the altar? You see that faith worked with his works, and by works faith was made perfect and the Scripture was fulfilled which says, "Abraham had faith in God and it was credited to him for righteousness" and he was called "God's friend." You see that a man is pronounced righteous because of works and not because of faith alone. In the same way was not Rahab, the prostitute, pronounced righteous because of works when she had received the messengers and sent them out by a different road? For as the body without the spirit is dead, so faith without works is dead.

III

Do not, many of you, become teachers, my brethren, for you know that we will receive severer judgment. For in many ways we all stumble. If any one never stumbles in his talk, he is a perfect man, able to bridle also the whole body. If we put bits into the horses' mouths to make them obey us, we turn about their whole bodies. See the ships; great as they are and driven by violent winds, they are turned about by a very small rudder wherever the desire of the helmsman chooses. Just so the

tongue is a small member, but boasts of great things. Think how small a fire may be and yet how vast the forest that it may set ablaze.

And the tongue is a fire, a world of wickedness. The tongue stands among our members as that which spots the whole body and sets on fire the wheel of nature and is itself set on fire by Gehenna. For every kind of wild beasts and birds and reptiles and animals from the sea is tamed and has been tamed by human kind, but the tongue no man is able to tame. It is a restless evil; it is full of deadly poison. With it we bless the Lord our Father and with it we curse the men who are made in the image of God. From the same mouth come blessing and cursing. This, my brethren, should not be so. Does a spring pour out from the same opening sweet water and bitter? Can a fig tree, my brethren, bear olives, or a vine figs? No more can salt water yield fresh water.

Who is wise and intelligent among you? Let him show out of the noble life that he lives his works in wise gentleness. But if you have bitter jealousy and party-spirit in your hearts, do not boast and falsely contradict the truth. This wisdom does not come down from on high, but is earthly, animal, demoniacal. For where jealousy and party-spirit are, there is confusion and every base affair. But the wisdom from on high is first pure, then peaceable, fair-minded, easily persuaded, full of compassion and good fruits, impartial, sincere. The fruit of righteousness is sown in peace by those who make peace.

IV

Whence come wars and whence come strifes among you? Is it not from your pleasures which carry on war in your members? You long for something and do not have it. You murder and envy and cannot obtain it. You battle and war. You do not have, because of your not asking. You ask and do not receive, because you ask wickedly to waste it on your pleasures. You adulteresses, do you not know that the friendship of the world is enmity to God? Whoever chooses to be a friend to the world stands as an enemy of God. Do you think that the Scripture speaks to no purpose? Does the Spirit which he made dwell

in us long enviously? But he gives greater grace. Therefore it says, "God opposes the proud, but gives grace to the humble." Submit yourselves, then, to God. Resist the Devil and he will flee from you. Draw near to God and he will draw near to you. Make your hands clean, you sinners, and purify your hearts, you double-minded. Be sorrowful and mourn and lament. Let your laughter be turned into grief and your gladness into gloom. Humble yourselves before the Lord and he will exalt you.

Do not speak against one another, brethren. He who speaks against his brother speaks against the law and judges the law. But if you judge the law you are not a doer of the law, but a judge. One is the Lawgiver and Judge — he who is able to save and to destroy. Who are you, to judge your neighbor?

Come, now, you who say, "To-day or to-morrow we will go to such a city and spend a year and do business and make money," though you do not know what your life will be like on the morrow. For you are a vapor that appears for a little while and then disappears. You should rather say, "If the Lord wills it, we shall live and do this or that." But now you glory in bragging. All such glorying is evil. If any one, then, knows how to do good and is not doing it, he is committing sin.

V

Come, now, you rich men, wail and lament over the miseries that are coming upon you. Your riches have rotted and your garments have become moth-eaten, your gold and silver are rusted over and the rust on them will be an evidence against you and will eat your flesh like fire. You have laid up treasures in the last days. See, the wages of the laborers who reaped your fields, fraudulently kept back by you, call aloud, and the cries of the harvesters have come into the ears of the Lord of armies. You have lived luxuriously in the land and have given yourselves up to pleasure. You have fattened your hearts in a day of slaughter. You have condemned, you have murdered, the righteous; he does not resist you.

Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the ground

and is patient over it until he receives the early and the late rains. You too must be patient. Keep your hearts steadfast, for the coming of the Lord is near. Do not fret at one another, brethren, and then you will not be judged. The Judge is standing before your doors. Take, brethren, the prophets who spoke in the name of the Lord as an example of patience in suffering evil. We call them blessed because they endured. You have heard of the patience of Job and have seen the end of the Lord's dealings with him, that the Lord is very tender and compassionate.

Above all things, my brethren, do not swear, either by heaven or by the earth or by any other oath. Let your yes be yes and your no be no, that you may not fall under condemnation.

Is any one of you suffering hardship? Let him pray. Is any one cheerful? Let him sing with the harp. Is any one of you sick? Let him call in the elders of the church and let them pray over him and anoint him with olive oil in the name of the Lord. The prayer of faith will save the sick and the Lord will raise him up, and if he has committed sins they will be forgiven him.

Confess your sins to one another and pray for one another in order to be healed. The effective prayer of a righteous man has great power. Elijah was a man of the same weaknesses as ours, and he prayed earnestly that it might not rain and it did not rain on the land for three years and six months. Then he prayed again and heaven gave rain and the land brought forth its fruits.

My brethren, if one of you strays from the truth and any one brings him back, I wish you to know that he who brings back a sinner from his wanderings will save his soul from death and will hide a host of sins.

THE FIRST LETTER OF PETER

I

PETER, an apostle of Jesus Christ, to the Chosen Ones of the scattered Jews in foreign lands who are living in Pontus, Galatia, Cappadocia, Asia and Bithynia — chosen according to the foreknowledge of God the Father and made holy by the Spirit to obey Jesus Christ and be sprinkled with his blood:

Grace be to you and peace be multiplied.

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead — a birth into an inheritance immortal, unstained and unfading, kept in heaven for you who are guarded by the power of God through faith for the salvation which is ready to be revealed on the last day. In this you rejoice, though now for a little while, if necessary, you are sorrowful in trials of many kinds, so that your tested faith, much more precious than gold that perishes though tested by fire, may be found to your praise and glory and honor when Jesus Christ is revealed, whom you love though you have not seen him; in whom you have faith though now you do not see him, and you rejoice with unspeakable and glorious joy while you receive the reward of your faith, the salvation of your souls.

Regarding this salvation the prophets who foretold the grace that was to come to you inquired and searched, trying to find out what time, or what sort of time, the Spirit of Christ which was in them was disclosing when it witnessed beforehand regarding the sufferings of Christ and the glories to follow. It was revealed to them that they were serving not themselves but you, in these things which now have been announced to you through those who have told you the good news by the Holy Spirit sent forth from heaven — things which angels earnestly long to look into.

Therefore brace up your minds, be calm and set your hope

perfectly on the grace that is to be brought to you when Jesus Christ is revealed. As obedient children, do not shape your lives by the passions that ruled you in the former days of ignorance, but, like the Holy One who has called you, become yourselves holy in all your way of life, for it is written, "You shall be holy because I am holy." And if you call upon him as Father who impartially judges by each one's work, live out the time of your sojourn here in reverence, for you know that you were not ransomed with perishable things, silver or gold, from your purposeless life handed down from your forefathers, but by precious blood, as of a faultless, spotless lamb, the blood of Christ, who was foreknown before the foundation of the world, but was manifested at the end of time for your sake who through him are faithful to God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

Now that you have made your souls holy by obedience to the truth for sincere brotherly love, you must love one another steadily from your hearts, for you have been reborn, not from mortal seed but from immortal by the living and enduring word of God. For "All flesh is like grass and all its glory is like the flower of the grass; the grass withers and the flower falls, but the word of the Lord endures forever." And this is the word of good news that has been brought to you.

II

Then lay aside all malice and all deceit and hypocrisy and envy and every kind of slander, and, like new-born babes, long for the reasonable pure milk, that by it you may grow up into salvation, if you have tasted that the Lord is kind. Coming to him, a living stone, rejected by men but with the Lord chosen and precious, you also as living stones are built up, a spiritual house, and become a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ. Therefore it is contained in Scripture, "See, I am laying in Zion a chosen stone, an honored corner stone. He who has faith in him will not be put to shame." To you who have faith is the "honor," but to the unbelieving "the stone which the builders rejected — that has become the corner stone, a stone for the foot to strike, a

rock to stumble over." Their feet strike the message because of their unbelief, and to this they were destined.

But you are a chosen race, a kingly priesthood, a holy nation, God's own people, that you may proclaim the virtues of him who called you from darkness into his wonderful light. Once you were not a people, but now you are the people of God: once you had not found compassion, but now you have found compassion.

Beloved, I beg you, as foreigners and resident aliens, to shun the passions of the flesh which war against the soul. Keep your daily life among the Gentiles honorable, so that, although they talk against you as if you were wrongdoers, they may, from your noble deeds that they see, glorify God on the day of inspection.

Be submissive to every human institution for the Lord's sake, whether to the king as supreme, or to governors as those sent by him for the punishment of wrongdoers and the praise of those who do good. For this is the will of God — that by doing good we shall silence the ignorance of thoughtless men. Live as free men, yet not using freedom as a cloak for wickedness, but as God's slaves. Honor all men, love the brotherhood, reverence God, honor the king.

Household servants, be submissive with all reverence to your lords, not only to the good and fair, but also to the surly. For this is grace if for conscience toward God any one bears pain, suffering unjustly. For what credit is it if when you sin and are struck with the fist you are patient? But if though doing well, you suffer and are patient, that is grace in God's sight. For to this you were called, because Christ too suffered for you, leaving you an example that you might follow in his footsteps. He had done no sin, nor was deceit found in his mouth. When he was reviled he did not revile back; he suffered, but made no threat; he committed himself to him who judges justly. He bore our sins in his own body on the tree that we might die to sins and live to righteousness. For you were going astray like sheep, but have now returned to the shepherd and guardian of your souls.

III

In the same way you wives are to be submissive to your own husbands, so that if any disbelieve the message they may be won over by the lives of their wives without argument, when they look at your pure, reverential behavior. Your adornment must not be of the external kind — braiding the hair and putting on gold and wearing fine dresses; but the hidden personality of the heart must wear the imperishable beauty of a gentle and quiet spirit, which is in God's sight most precious. For so of old the holy women who hoped in God adorned themselves. They were submissive to their own husbands, as Sarah obeyed Abraham and called him Master. You have become her children when you do well and feel no terror.

In the same way, you husbands must live with your wives wisely, since woman's sex is weaker, but you must give them honor as fellow heirs of the grace of life, so that your prayers may not be hindered.

Finally, all must be like-minded, sympathetic, full of brotherly love, compassionate, humble-minded, not repaying evil for evil or abuse for abuse, but rather blessing, for that is what you were called for — to inherit a blessing. For "He who would love life and see good days must keep his tongue from evil and his lips from speaking deceit. He must turn away from evil and do good; he must seek peace and pursue it. For the eyes of the Lord are upon the righteous and his ears are open to their prayer, but the face of the Lord is against wrongdoers."

And who is it that will harm you if you become earnest for the good? But if you should suffer for being righteous, you are blessed. Have no fear of them and do not be disturbed; but exalt Christ as Lord in your hearts and be always ready to defend yourselves to every one who asks you to give account of the hope that is in you, yet with gentleness and reverence. Keep a good conscience that, although you are slandered, those who misrepresent your good life in Christ may be put to shame. For it is better to suffer, if that should be God's will, for doing good than for doing wrong. For Christ once for all died for sins, a righteous man for unrighteous men, so that he

might lead us to God. He was put to death in the flesh, but made alive in the spirit, in which he went and made proclamation to the imprisoned spirits who were once disobedient, when the long-suffering of God waited in the days of Noah while the ark was being prepared, into which a few, that is eight souls, went and were saved through water. This is a type of baptism, which now saves us — not the putting off of soil from the flesh, but the endeavor for a good conscience toward God through the resurrection of Jesus Christ. Now that he has gone into heaven he is at the right hand of God, and angels and authorities and powers have been made subject to him.

IV

Since, then, Christ suffered in the flesh, you also must arm yourselves with the same mind. For he who has suffered in the flesh has ceased from sin, so that he does not go on living what remains of his time in the flesh according to human passions, but according to God's will. The time that has passed was enough to spend doing the will of the Gentiles, when you went on in indecencies, passions, hard drinking, revelries, carousings, and lawless idolatries. In these they think it strange that you are not running with them to the same excess of profligacy, and they slander you. But they will have to give account to him who holds himself ready to judge the living and the dead. And for this purpose the good news was told even to the dead, that they might be judged like men in the flesh, but live as God does in the spirit.

The end of all things is near. Therefore be serious and sober and give yourselves to prayer. Above all things have earnest love to one another, for love hides a host of sins. Be hospitable to one another without grumbling. Let each, as he has received a spiritual gift, serve the others in that way, as good stewards of the varied grace of God. If any one speaks, let it be as uttering the oracles of God. If any one serves, let it be from the strength that God supplies. Thus in all things let God be glorified through Jesus Christ. To him be glory and strength for the ages of the ages! Amen.

Beloved, do not be surprised at the fiery fury that is among you, which has come to try you, as if some strange thing were happening to you. But rejoice since to this extent you are sharing the sufferings of Christ, that when his glory is revealed you may rejoice and exult. If you are reproached for the name of Christ you are blessed, for the spirit of glory and of God rests upon you. No one of you must suffer as a murderer or as a thief or as a wrongdoer or as a meddler in other men's affairs. But if he suffers as a Christian he should not be ashamed, but should glorify God by that name. For the time has come for judgment to begin at the house of God. And if it begins first with us, what will be the end of those who disobey the good news of God? If the righteous is saved with difficulty, where will the godless and sinful appear? So then let those who are suffering according to the will of God commit their souls in well-doing to a faithful Creator.

V

The elders among you I beg — I who am a fellow elder and a witness to the sufferings of Christ and a sharer in the glory soon to be revealed — I beg you to shepherd the flock of God that is among you, not because you must, but willingly, not for base gain, but eagerly, not lording it over your charges, but becoming examples to the flock. Then when the chief Shepherd appears you will be repaid with the never-fading crown of glory.

In the same way you younger men must be subject to your elders. You all must put on the apron of humble service for one another. For God opposes the proud, but gives grace to the humble.

Humble yourselves, then, under the mighty hand of God so that he may lift you up at the right time. Cast all your anxiety on him, for he cares for you. Be sober, watch. Your enemy the Devil, like a roaring lion, goes about seeking some one to devour. Resist him firm in the faith and knowing that the same experiences of suffering are being completed in your brotherhood throughout the world.

The God of all grace, who called you to his eternal glory in Christ, after you have suffered a little will equip, establish and

strengthen you. To him be power for the ages of the ages! Amen.

By Silvanus, your faithful brother, as I esteem him, I am writing to you briefly, to encourage you and to testify that this is the true grace of God. Take your stand in it.

She who is in Babylon, chosen with you, sends her greeting to you, and so does Mark my son. Salute one another with a kiss of love.

Peace be to you all in Christ.

THE SECOND LETTER OF PETER

I

Simon Peter, a servant and apostle of Jesus Christ, to those who by the righteousness of our God and Savior Jesus Christ have been allotted a faith as precious as ours:

Grace be to you and peace be multiplied in the knowledge of God and of Jesus our Lord.

Since his divine power has given us all things helpful to life and piety through the knowledge of him who has called us by his own glory and virtue, and thereby great and precious promises have been granted to us, that through them you may escape the corruption that is in the world through passion and become sharers in the divine nature, for this very reason make it your whole endeavor to supply to your faith virtue, and to your virtue knowledge, and to your knowledge self-control, and to your self-control endurance, and to your endurance reverence, and to your reverence brotherliness, and to your brotherliness love. For when you have these in abundance they make you to be neither idle nor fruitless regarding the knowledge of our Lord Jesus Christ. But he who lacks these is blind, dim-sighted, and has forgotten that he was cleansed from his former sins.

Therefore endeavor more earnestly, brethren, to make sure that you have been called and chosen. For while doing these things you will never stumble. For so entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly provided for you.

For this reason I shall always keep reminding you of these things, although you know them and are steadfast in the truth that you have. I think it right so long as I am in this tent to arouse you by reminding you, since I know that the laying aside of my tent will come soon, as our Lord Jesus Christ has made plain to me. I will endeavor also on every occasion to

make it so that after my going you shall have these things in memory. For we were not following cunningly devised myths when we told you of the power and coming of our Lord Jesus Christ, but we had been eye-witnesses of his majesty. For he received from God the Father honor and glory when such words as these were borne to him from the majestic glory, "This is my Son, the Beloved; in him I delight." And this voice we heard borne from heaven when we were with him on the holy mountain. Thus have we the words of the prophets confirmed, and you will do well to give attention to them as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts; since you know this first, that no prophecy of Scripture comes from any one's private interpretation, for prophecy never came by the will of man, but men spoke from God as they were moved by the Holy Spirit.

II

But false prophets also arose among the people, just as there will be false teachers among yourselves, and they will craftily bring in deadly heresies, even disowning the Lord who bought them and bringing on themselves quick ruin. Many will follow their shameless ways and by these the path of truth will be profanely spoken of. In covetousness they will make gain out of you by their cunning words. But their condemnation from of old has not been inactive, and their destruction has not been sleeping. For if God did not spare angels that had sinned, but thrust them down to Tartarus and committed them to pits of darkness to be kept for judgment, and did not spare the ancient world, but guarded Noah, a herald of righteousness, and seven others, when he brought the flood on the world of the ungodly; and if reducing to ashes the cities of Sodom and Gomorrah he condemned them to destruction, making them an example for the godless of what would come upon them, and rescued righteous Lot worn out by the indecent lives of the lawless, — for that righteous man living among them was tortured day and night in his righteous soul by the sight and hearing of their lawless deeds, — the Lord knows how to rescue

the pious from trial and how to keep the wicked under punishment for the day of judgment, especially those who go after flesh in polluting passions, and despise lordship. They are daring, self-willed; they do not tremble to speak insultingly of glorious beings even where angels greater in strength and power do not bring against them an insulting charge before the Lord. But they, like irrational creatures, born mere animals for capture and destruction, while speaking profanely of things they are ignorant of, will be corrupted by their own corruption, and will suffer unrighteously as the reward of their own unrighteousness. They think it pleasure to revel in the daytime. They are spots and blots as they revel in their deceptions while they feast sumptuously with you. They have eyes engrossed with some adulteress, eyes which never cease from sin. They seduce unsteady souls. They have hearts practiced in covetousness. They are children of a curse. Leaving the straight path they have wandered away following the path of Balaam the son of Beor, who loved the wages of unrighteousness. But he was reproved for his sin; a dumb beast of draught, speaking with human voice, checked the madness of the prophet. These men are springs without water, storm-driven mists for whom the blackness of darkness is reserved. For by speaking great empty swelling words they entrap in the passions of the flesh — wanton excesses — those who are nearly escaping from those who live in error. While they promise them liberty they themselves are the slaves of corruption; for by whatever any one is overcome to that he is enslaved. For if, after they have escaped the defilement of the world by the knowledge of the Lord and Savior Jesus Christ, they have been again entangled and overcome, their last state has become worse than the first. For it would be better for them not to have known the way of righteousness than after knowing it to turn back from the holy commandment that has been committed to them. That has happened to them which the true proverb says, "The dog returns to his own vomit and the sow after bathing returns to wallowing in the mire."

III

This second letter, beloved, I am writing you. In both I have tried, by awakening your memory, to arouse your honest minds to recall the predictions of the holy prophets and the commands of your apostles from the Lord and Savior. First you should know this, that in the last days scoffers will come with their scoffing, living according to their own passions and saying, "Where is his promised coming? for since the fathers fell asleep all things remain as they have been since the beginning of the creation?" For they willfully forget that there were heavens of old and an earth formed out of water and through water by God's word. By these means the world that then was was flooded with water and destroyed. But the present heavens and the earth are by the same word treasured up and kept for fire on the day of judgment and destruction of ungodly men.

Do not forget this one thing, beloved, that one day with the Lord is like a thousand years and a thousand years are like one day. The Lord is not slow about what he has promised, as some think of slowness, but is long-suffering toward us, wishing not to have any perish but to have all come to a change of heart. But the day of the Lord will come like a thief. On that day the heavens will pass away with a loud noise and the burning elements will be dissolved and the earth and the things in it will not be found. Since all of these things are to be dissolved, what sort of persons ought you to be in holy lives and piety, you who are looking for and hastening toward the coming of the day of God, when the blazing heavens will be dissolved and the burning elements melted?

But according to his promise we are expecting new heavens and a new earth in which righteousness will dwell. Therefore, beloved, since you expect this, endeavor earnestly to be found by him in peace, spotless and faultless, and regard the long-suffering of our Lord as salvation, as also our beloved brother Paul has written to you, according to the wisdom given to him. So he writes in all his letters when speaking in them of these things. In those letters are some things hard to understand,

and these the unlearned and unsteady twist, as they do the rest of the Scriptures, to their own ruin.

You, then, beloved, since you know these things beforehand, be on your guard not to be led away by the error of the lawless and fall from your own steadfastness, but grow in grace and in knowledge of our Lord and Savior Jesus Christ.

To him be glory now and to the day of eternity!

THE FIRST LETTER OF JOHN

I

WHAT was from the beginning, what we have heard, what we have seen with our eyes, what we looked upon and our hands touched — it is about the Word of Life (the Life appeared and we saw and testify to it and tell you of the Life eternal which was with the Father and appeared to us) — what we have seen and heard we are telling you also, so that you may have fellowship with us. And our fellowship is with the Father and with his Son Jesus Christ. We are writing this that our joy may be complete.

This is the message which we have heard from him and tell to you, God is light and in him is no darkness at all. If we say, "We have fellowship with him," and live in darkness, we lie and are not acting the truth. If we live in the light, as he is in the light, we have fellowship with one another and the blood of Jesus his Son cleanses us from all sin. If we say, "We have no sin," we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness. If we say, "We have not sinned," we make him a liar and his message is not in us.

II

MY children, I am writing this to you in order that you may not sin. Even if any one sins, we have an advocate with the Father, Jesus Christ, who is righteous. And he is an atoning sacrifice for our sins, and not for ours only but for those of the whole world. By this we know that we have come to know him, if we keep his commands. He who says, "I know him," and does not keep his commands, is a liar and truth is not in him. But whoever keeps his word, truly in him the love of God has been made perfect. By this we know that we are in him. He who says that he is abiding in him ought himself to live as he lived.

Beloved, I am not writing a new command for you, but an old command, which you have had from the beginning. The old command is the message that you have heard. Again I am writing a new command, which is true in him and in you, because the darkness is passing away and the true Light is already shining. He who says that he is in the light and hates his brother is in darkness still. He who loves his brother remains in the light and there is no stumbling block in him. He who hates his brother is in darkness and walks in darkness and knows not where he is going, because the darkness has blinded his eyes.

I am writing to you, little children, because your sins have been forgiven for his name's sake. I am writing to you, fathers, because you have come to know him who has been from the beginning. I am writing to you, young men, because you have conquered the Evil One.

I have written to you, little children, because you have come to know the Father. I have written to you, fathers, because you have come to know him who has been from the beginning. I have written to you, young men, because you are strong and the message of God remains in you and you have conquered the Evil One.

Do not love the world nor the things that are in the world. If any one loves the world, the love of the Father is not in him; for all that is in the world, the passions of the flesh and the lust of the eyes and the show and pride of life, is not from the Father, but from the world. And the world is passing away with its passions. But he who does the will of God endures forever.

Little children, it is the last hour, and as you have heard that Antichrist is coming, even now many Antichrists have arisen. By this we know that it is the last hour. They went out from us, but they were not of us, for if they had been of us they would have continued with us. But they went out so that it might be plainly seen that not all are of us. You have an anointing from the Holy One and you all know. I am not writing to you because you do not know the truth, but because you know it and know that no lie is from the truth.

Who is a liar but he who denies that Jesus is the Christ?

He is the Antichrist who denies the Father and the Son. No one who denies the Son has the Father either. He who confesses the Son has the Father also. Let what you have heard from the beginning remain in you. If what you have heard from the beginning remains in you, you also will remain in the Son and in the Father. And this is the promise that he has promised us — the life eternal.

I am writing this to you in regard to those who are misleading you. But as for you, the anointing that you have received from him remains in you and you have no need for any one to teach you, but as his anointing teaches you about all things and is true and is no lie and as it has taught you, you must remain in him. And now, little children, remain in him so that if he appears we may have confidence and not shrink in shame from him at his coming. If you know that he is righteous, you know that every one who does righteousness has been born of him.

III

See what love the Father has bestowed on us that we should be called children of God. And so we are. The reason why the world does not know us is that it did not know him. Beloved, we are now children of God and it is not yet plain what we shall be. But we know that if he appears we shall be like him, for we shall see him as he is. And every one who has this hope set upon Christ purifies himself just as Christ is pure.

Every one who commits sin commits also lawlessness; for sin is lawlessness. You know that Christ appeared to take away sins and in him there is no sin. Whoever remains in him does not sin; whoever sins has not seen him nor known him. Little children, let no one deceive you. He who is doing righteousness is righteous as Christ is righteous. He who is committing sin is of the Devil, for the Devil has been sinning from the beginning. For this the Son of God appeared — to undo the works of the Devil.

No one who has been born of God commits sin, for God's life-giving germ remains in him and he cannot continue sinning, because he has been born of God. By this the children of God are plain to see, also the children of the Devil. Every one who

is not doing righteousness is not of God, nor is he who does not love his brother. For this is the message which you have heard from the beginning, that we must love one another. Not like Cain, who was of the Wicked One and killed his brother. And for what reason did he kill him? Because his own deeds were wicked and his brother's righteous.

Do not be surprised, brethren, if the world hates you. We know that we have passed from death into life because we love the brethren. Whoever does not love remains in death. Every one who hates his brother is a murderer, and you know that no murderer has life eternal remaining in him. By this we have come to know love — that Christ laid down his life for us, and we ought to lay down our lives for the brethren. But if any one has this world's goods and sees his brother in need and shuts away his sympathies from him, how can the love of God remain in him? Let us not love in word or in tongue, but in deed and in truth. By this we shall know that we are of the truth and shall give confidence to our hearts in his presence, because if our hearts condemn us God is greater than our hearts and knows all things. Beloved, if our hearts do not condemn us we have confidence toward God, and whatever we ask we receive from him, because we keep his commands and do what is pleasing in his sight. And this is his command — to believe in the name of his Son Jesus Christ and love one another as he has given us command. He who keeps his commands remains in God and God remains in him. By this we know that God remains in us — by the Spirit which he has given to us.

IV

Beloved, do not trust every spirit, but test the spirits whether they are from God. For many false prophets have come out into the world. By this we know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and no spirit that does not confess Jesus is from God. This is the spirit of Antichrist, which you have heard is coming into the world and is already in the world. But you are of God, little children, and have conquered them, because he who is in us is greater than he who is in the world. They belong

to the world and for that reason they speak as the world speaks and the world listens to them. We are of God. Whoever knows God listens to us: whoever is not of God does not listen to us. In this way we know the spirit of truth and the spirit of error.

Beloved, let us love one another, for love is from God, and every one who loves has been born of God and knows God. He who does not love does not know God; for God is love. By this the love of God to us was made plain: that God sent his only Son into the world so that we may have life through him. In this is love — not that we loved God, but that he loved us and sent his Son to be an atoning sacrifice for our sins.

Beloved, if God has so loved us, we ought also to love one another. No one has ever seen God. If we love one another God abides in us and his love is made perfect in us. By this we know that we abide in him and he in us, because he has imparted to us of his Spirit. We have seen and we bear witness that the Father has sent the Son to be the Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him and he in God. We have come to know and have put our trust in the love which God has for us.

God is love, and he who remains in love remains in God and God remains in him. Thus love has been made perfect with us so that we may have confidence on the day of judgment, because as God is we also are in this world. There is no fear in love, but perfect love casts out fear, because fear has pain. He who fears has not been made perfect in love. We love because he first loved us. If any one says, "I love God," and hates his brother, he is a liar. For he who does not love his brother whom he has seen cannot love God whom he has not seen. This command we have from him, that he who loves God shall love his brother also.

V

Every one who believes that Jesus is the Christ has been born of God, and every one who loves the father who gave him life loves every one who has received life from that father. By this we know that we love the children of God, when we love

God and do his commands. For this is the love of God, our keeping his commands. And his commands are not burdensome, because all that is born of God conquers the world. And this is the victory that conquers the world, our faith. Who is the conqueror of the world but he who believes that Jesus is the Son of God?

This is he who came through water and blood, Jesus Christ. Not with the water only, but with the water and the blood. And the Spirit is the witness, because the Spirit is the truth. For there are three that bear witness, the Spirit and the water and the blood, and the three are in accord. If we accept the testimony of men the testimony of God is greater; for this is God's testimony, that he has testified regarding his Son. He who believes in the Son of God has the testimony within himself. He who does not believe God has made him a liar; because he has not believed the testimony which God has borne regarding his Son. This is the testimony: that God has given to us life eternal and this life is in his Son. He who has the Son has life; he who has not the Son of God has not life.

I am writing this to you so that you may know that you have life eternal, you who believe in the name of the Son of God. This is the confidence that we have toward him: that if we ask anything according to his will he hears us. And if we know that he hears us when we ask anything, we know that we obtain the things that we have asked of him.

If any one sees his brother committing a sin that is not deadly, he must ask and God will give him life for those who are committing sin that is not deadly. There is sin that is deadly. I do not say that he should pray in behalf of that. All unrighteousness is sin, and there is sin that is not deadly.

We know that every one who has been born of God lives without sinning, but he who was born of God keeps him, and the Evil One does not lay hold of him. We know that we are of God and the whole world lies in the Evil One. We know that the Son of God has come and has given us understanding to know him who is true, and we are in him who is true and in his Son, Jesus Christ. This is the true God and life eternal.

Little children, guard yourselves from idols.

THE SECOND LETTER OF JOHN

The Elder to the chosen Lady and her children, whom I love in truth (and not I alone, but also all who have come to know the truth) for the sake of the truth which remains in us and will be with us forever:

Grace, mercy, and peace will be with us from God the Father and from Jesus Christ, the Son of the Father, in truth and love.

I rejoiced greatly to find some of your children living in truth, as we received command from the Father. And now I pray you, Lady, not as if writing a new command for you, but one that we have had from the beginning, let us love one another. This is love: to live by his commands. This is the command, as you heard from the beginning that you must live by it.

For many deceivers have come out into the world and they do not confess that Jesus Christ has come in the flesh. Such a one is the deceiver and the Antichrist.

Guard yourselves so as not to lose what we have worked for, but so that you may gain a full reward. Every one who goes forward and does not remain in the teaching of Christ is without God. He who remains in the teaching, he has the Father and the Son. If any one comes to you and does not bring this teaching, do not take him into your house and do not bid him welcome. He who bids him welcome becomes a sharer in his wicked works.

I have much to write to you, but I will not do it with paper and ink. I hope to be with you soon and to speak face to face so that our joy may be complete. The children of your chosen sister send greetings to you.

THE THIRD LETTER OF JOHN

The Elder to Gaius the beloved, whom I love in truth:

Beloved, I pray that in everything you may prosper and be in health, just as your soul now prospers. For I rejoiced greatly when brethren came and testified to your truth — that you are living in the truth. I have no greater joy than this: to hear that my children are living in the truth.

Beloved, you do faithfully whatever work you do for the brethren, even when they are strangers, and they have testified to your love before the church. You will do well to help them forward on their journey in a manner worthy of God. For it was for the Name that they came out, taking nothing from the Gentiles. We ought to help such men so as to be fellow workers with the truth.

I wrote something to the church; but Diotrephes, who desires to be first among them, does not receive us. Therefore, if I come I will bring to mind the works that he is doing, accusing us with wicked words, and not satisfied with that, neither does he receive the brethren, and he hinders those who wish to do so and expels them from the church.

Beloved, do not imitate evil, but good. He who does good is of God. He who does evil has not seen God. Testimony has been borne to Demetrius by all and by the truth itself. We too bear testimony, and you know that our testimony is true.

I had much to write to you, but I will not write to you with ink and pen. But I hope to see you shortly, and we shall speak face to face. Peace be to you. The friends send greetings to you. Greet the friends by name.

THE LETTER OF JUDE

JUDE, a servant of Jesus Christ and a brother of James, to those who are in God the Father, beloved, kept for Jesus Christ and called:

Mercy and peace and love be multiplied to you.

Beloved, although I have been making every effort to write to you regarding our common salvation, I now find it necessary to write and urge you to contend vigorously for the faith that was once for all delivered to the holy. For certain persons have crept in, who of old were written of as predestined to this doom, godless, changing the grace of our God into profligacy and disowning our only Ruler and Lord, Jesus Christ.

I wish to remind you, although you know all things once for all, that the Lord, after saving a people from the land of Egypt, then destroyed those who had no faith; and angels who did not keep their own rank, but left their own abode, he has kept for the judgment of the great day in everlasting chains under blackness of darkness. So Sodom and Gomorrah, and the cities around them, which in the same way gave themselves up to unchastity and the pursuit of unnatural vices, serve as an example while they undergo the punishment of eternal fire.

Just so these dreamers defile the flesh, reject government, and speak abusively of glorious beings. But Michael, the archangel, when in dispute with the Devil he was arguing about the body of Moses, did not venture to bring against him an abusive judgment, but said, "The Lord rebuke you." But these speak profanely of whatever they do not know, and all that physically as irrational animals they do understand, in these things they corrupt themselves. Alas for them! for they have traveled in the path of Cain, and for hire have rushed headlong into the error of Balaam, and have perished in the rebellious talk of Korah.

These are the hidden reefs in your love-feasts while they feast freely with you without fear, shepherds who care only

for themselves, waterless clouds driven by winds, trees in autumn fruitless, twice dead, uprooted, wild waves of the sea foaming out their own shame, wandering stars for which the blackness of darkness is reserved forever.

Enoch, the seventh from Adam, prophesied of these men when he said, "See, the Lord has come with ten thousand of his holy ones to do judgment upon all and to convict all the irreverent of all their deeds of irreverence which they have irreverently done, and of all the hard things which they have spoken against him, irreverent sinners that they are."

These men are complaining grumblers, living according to their own passions, and their mouths speak great swelling words. They show admiration for persons for the sake of their own gain.

But you, beloved, remember the words which were long ago spoken by the apostles of our Lord Jesus Christ, how they told you that in the latter time there would be scoffers living according to their own ungodly passions. These are those who cause divisions, sensual and unspiritual.

But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit, must keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ to bring you into life eternal. On some have pity when they are in doubt; pull them out of the fire and save them. Others pity with fear, hating even the tunic spotted by the flesh.

To him who is able to guard you from falling and to make you stand faultless before his glory in great joy, to the only God our Savior, be, through Jesus Christ our Lord, glory, majesty, might, and authority, before all time and now and for all the ages! Amen.

THE REVELATION OF JOHN

I

A Revelation of Jesus Christ which God gave to him, to make known to his servants things which must soon take place. He sent and made it known through his angel to his servant John, who bears witness to the message of God and the testimony of Jesus Christ — everything that he saw.

Blessed is he who reads, and blessed are those who hear the words of this prophecy and keep in mind what is written in it; for the time is near.

John to the seven Churches in Asia: Grace be to you and peace from him who is and who was and who is to come, and from the seven Spirits that are before his throne, and from Jesus Christ, the faithful witness, the first-born of the dead, and the ruler of the kings of the earth.

To him who loves us and freed us from our sins by his blood, and made us a kingdom, priests to God his Father, to him be glory and power for the ages of the ages! Amen. He is coming with clouds and every eye will see him, even of those who pierced him, and all the tribes of the earth will beat their breasts because of him. Yes, Amen.

"I am the Alpha and the Omega," says the Lord God, "who is and who was and who shall be, the Almighty."

I, John, your brother and fellow sharer in the distresses and the kingdom and the endurance in Jesus, came to the island called Patmos, for the sake of the message of God and the testimony of Jesus. I became in the Spirit on the Lord's day and heard behind me a loud voice, as of a trumpet, saying, "What you see write in a book, and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea." I turned to see the voice that was speaking with me, and upon turning I saw seven golden lampstands and in the midst of

the lampstands one like a son of man, clothed in a robe that reached his feet, and girded across the breast with a golden girdle. His head and his hair were white, like white wool, like snow, and his eyes were like a flame of fire, and his feet were like fine brass when molten in a furnace, and his voice was like the sound of many waters. He had in his right hand seven stars, and from his mouth there issued a sharp two-edged sword. His face was like the sun shining in full strength. When I saw him I fell at his feet as if dead. But he laid his right hand on me and said:

"Do not fear. I am the first and the last and the living one. I became dead, but now I am living for the ages of the ages, and I have the keys of death and of Hades. Write what you have seen, and what is and what is to be hereafter — the mystery of the seven stars that you saw in my right hand and the seven golden lampstands. The seven stars are angels of the seven churches, and the seven lampstands are seven churches.

II

"To the Angel of the Church in Ephesus write:

"These things says he who holds the seven stars in his right hand, he who walks in the midst of the seven golden lampstands: I know your works and your labor and your endurance, and that you cannot bear wicked people, and you have tried those who say that they are apostles though they are not, and you have found them liars. You have endurance and you have borne for the sake of my name and you have not been discouraged. But I have this against you, that you have lost your first love. Remember then from where you have fallen, and repent and do your former works. Otherwise I am coming to you and will move your lampstand from its place, if you do not repent. But you have this, that you hate the works of the Nicolaitans, which I also hate. Let him who has an ear hear what the Spirit says to the churches. To him who conquers I will grant to eat of the tree of life which is in the Paradise of God.

"To the Angel of the Church in Smyrna write:

"These things says the First and the Last, who died and

returned to life: I know your distress and poverty, but you are rich, and I know the profane words from those who say that they are Jews though they are not, but are a synagogue of Satan. Do not fear what you are soon to suffer. The Devil will soon cast some of you into prison so that you may be tested, and you will have distress ten days. Be faithful to death and I will give you the crown of life. Let him who has an ear hear what the Spirit says to the churches. He who conquers will not be hurt by the second death.

"To the Angel of the Church in Pergamum write:

"These things says he who has the sharp two-edged sword: I know where you live, where the throne of Satan is. Yet you are holding fast my name and did not disown faith in me even in the days when Antipas, my faithful witness, was killed beside you where Satan lives. But I have a few things against you, because you have some who hold the teaching of Balaam who taught Balak to cast a stumbling block before the sons of Israel: to eat things sacrificed to idols and to commit unchastity. And even you have some who likewise hold the teaching of the Nicolaitans. Repent, therefore. Otherwise I am coming to you shortly, and I will make war upon them with the sword of my mouth. Let him who has an ear hear what the Spirit says to the churches. To him who conquers I will give some of the hidden manna, and I will give him a white stone, and on the stone a new name written, which no one knows but he who receives it.

"To the Angel of the Church in Thyatira write:

"These things says the Son of God, he who has eyes like a flame of fire and feet like fine brass: I know your works and your love and your faith and your service and your endurance, and that your last works are more than your first. But I have against you that you tolerate the woman Jezebel, who calls herself a prophetess, and teaches and leads astray my servants to commit unchastity and to eat things sacrificed to idols. I gave her time to repent, but she will not repent of her unchastity. See, I will cast her into a bed and those who commit adultery with her into great distress, unless they repent of their deeds, and her children I will surely kill. All the churches

shall know that I am he who searches hearts and will give to each of you according to your deeds. But I say to the rest of you in Thyatira, as many as do not hold this teaching, who have not known the depths of Satan, as they say, I do not lay on you any other burden. But hold fast what you have until I come. He who conquers and keeps my commands to the end — I will give him authority over the nations, and he will shepherd them with a rod of iron, as earthenware is broken to pieces, just as I also have received from my Father. And I will give him the morning star. Let him who has an ear hear what the Spirit says to the churches.

III

"To the Angel of the Church in Sardis write:

"These things says he who has the seven spirits of God and the seven stars:

"I know your deeds, that you have the name of being alive, but are dead. Become watchful and strengthen the things that remain, which are about to die. For I have not found any works of yours complete before my God. Remember, then, how you have received and heard, and give attention and repent. Unless you watch, I will come like a thief and you will not know at what hour I will come upon you. But you have a few names in Sardis which have not stained their garments, and they shall walk with me in white, for they are worthy. He who conquers shall be thus clothed in white garments, and I will not erase his name from the book of life, but will confess his name before my Father and before his angels. Let him who has an ear hear what the Spirit says to the churches.

"To the Angel of the Church in Philadelphia write:

"These things says the Holy, the True, he who has the key of David, who opens and no one shuts and who shuts and no one opens:

"I know your deeds. See, I have set before you an opened door which no one can shut, because you have a little power and you have kept my word and have not disowned my name. See, I will make those from the synagogue of Satan, men who

call themselves Jews when they are not but are lying — I will make them come and bow down before your feet and they shall know that I have loved you. Because you have kept my command of patient endurance, I also will keep you from the hour of trial which is about to come on all the world, to try the inhabitants of the earth. I am coming soon. Hold fast what you have, so that no one may take your crown. He who conquers — I will make him a pillar in the Temple of my God and he will never go out, and I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down from heaven from my God, and I will write on him my own new name. Let him who has an ear hear what the Spirit says to the churches.

"To the Angel of the Church in Laodicea write:

"These things says the Amen, the faithful and true Witness, the Beginning of the creation of God:

"I know your deeds — that you are neither cold nor hot. Would that you were cold or hot! So because you are lukewarm, and neither hot nor cold, I shall spew you out of my mouth. Because you say, 'I am rich and have grown wealthy and lack nothing,' and do not know that you are wretched and pitiable and poor and blind and naked, I counsel you to buy from me gold refined in the fire, so that you may be rich, and white garments to put on, so that the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see. All that I love I rebuke and discipline. Be earnest, then, and repent. See, I am standing at the door and knocking. If any one listens to my voice and opens his door, I will come in with him and will feast with him and he with me. He who conquers — to him I will grant to sit with me on my throne, as I also conquered and sat down with my Father on his throne. Let him who has an ear hear what the Spirit says to the churches."

IV

After this I looked and there was an open door in heaven and the voice that I had heard at first, as if of a trumpet speaking

with me, said, "Come up here and I will show you things that must come to pass hereafter." Immediately I became in the Spirit. A throne was standing in heaven and on the throne One was sitting. He who was sitting there was in appearance like a jasper stone and a sardius. A rainbow, in appearance like an emerald, encircled the throne. Around the throne I saw twenty-four thrones and on these thrones twenty-four elders seated, clothed in white garments and with golden crowns on their heads. From the throne issued lightnings and voices and thunders. There were seven lamps of fire burning before the throne. These are the seven Spirits of God. Before the throne there was as it were a glassy sea, like crystal. Near the throne and around the throne there were four living creatures full of eyes before and behind. The first living creature was like a lion, the second living creature was like a calf, the third living creature had a face like a man's, and the fourth living creature was like a flying eagle. The four living creatures have each six wings, and around and within they are full of eyes. They cease not saying day and night, "Holy, holy, holy is the Lord God Almighty, who was and is and is to come." And when the living creatures give glory and honor and thanks to him who sits on the throne, who lives for the ages of the ages, the twenty-four elders fall down before him who sits on the throne and worship him who lives for the ages of the ages, and they cast their crowns before the throne saying, "Worthy art thou, our Lord and God, to receive glory and honor and power, for thou didst create all things and because of thy will they existed and were created."

V

Then I saw in the right hand of him who was sitting on the throne a book with writing inside and outside and closely sealed with seven seals. I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book and loose its seals?" But no one in heaven or on the earth or under the earth was able to open the book or to look into it. I wept much because no one was found worthy to open the book or to look into it. Then one of the elders said to me, "Do not weep. The

Lion of the tribe of Judah, the Root of David, has conquered and can open the book and its seven seals."

Then I saw midway between the throne and the four living creatures and the elders a Lamb standing. He seemed as if he had been slain. He had seven horns and seven eyes which are the seven Spirits of God sent forth into all the earth. He came and took the book from the right hand of him who was sitting on the throne. When he took the book the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp and a golden bowl full of incense, which is the prayers of the holy.

Then they sang a new song, saying, "Worthy art thou to take the book and to open its seals, for thou wast slain and didst ransom for God by thy blood men from every tribe and tongue and people and nation, and hast made them a kingdom of priests to our God, and they shall be kings on the earth."

Then I looked and I heard the voices of many angels encircling the throne and the voices of the four living creatures and of the elders — the number of them was myriads of myriads and thousands of thousands — crying aloud, "Worthy is the Lamb who was slain to receive power and riches and wisdom and strength and honor and glory and blessing." And every creature that is in heaven and on the earth and under the earth and on the sea, and all creatures in them, I heard saying, "To him who sits on the throne and to the Lamb be blessing and honor and glory and power for the ages of the ages." The four living creatures said, "Amen," and the elders fell down and worshiped.

VI

Then I saw when the Lamb opened one of the seven seals and I heard one of the living creatures say, as if with a voice of thunder, "Come." I looked and there came a white horse, and he who was sitting on it had a bow, and a crown was given to him and he went forth conquering and to conquer.

When he opened the second seal I heard the second living creature say, "Come." Then another horse came out. It was

fiery red, and to him who was sitting on it was granted to take peace from the earth so that men should kill one another, and a great sword was given to him.

When he opened the third seal I heard the third living creature say, "Come." I looked and there came a black horse, and he who was sitting on it had a pair of scales in his hand. I heard what seemed a voice in the midst of the four living creatures saying, "A measure of wheat for a shilling and three measures of barley for a shilling. But do no harm to the oil or the wine."

When he opened the fourth seal I heard the voice of the fourth living creature say, "Come." I looked and there came a pale yellow horse. The name of him who was sitting on it was Death, and Hades was following along with him. Authority was granted to them over one fourth of the earth, to kill with the sword and with famine and with pestilence and with the wild beasts of the earth.

When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the sake of God's message and because of the testimony which they had borne. They cried with a loud voice, saying, "How long, O Ruler holy and true, wilt thou delay to judge and take vengeance for our blood upon those who dwell on the earth?" To each of them a white robe was given, and it was said to them that they must wait quietly yet a little while until the number of their fellow servants and their brethren was complete, who were yet to be killed as they had been.

I saw when he opened the sixth seal and there came a great earthquake and the sun became black, like sackcloth of hair, and the moon became all like blood and the stars of heaven fell to the ground, as a fig tree drops its unripe figs when shaken by a strong wind, and the sky passed away like a scroll when it is rolled up, and every mountain and island was moved out of its place. Then the kings of the earth and the great men and the generals and the rich and the strong and every slave and freeman hid themselves in the caves and the rocks of the mountains and said to the mountains and the rocks, "Fall on us and hide us from the face of him who sits on the throne and

from the wrath of the Lamb, for the day, the great day, of their wrath has come and who can stand?"

VII

After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, so that no wind might blow on the land or on the sea or on any tree. Then I saw another angel ascending from the east, with the seal of the living God. He cried with a loud voice to the four angels to whom it had been granted to harm the land and the sea and said, "Do not harm the land or the sea or any tree until we seal the servants of our God on their foreheads." I heard the number of those who were sealed, a hundred and forty-four thousand, sealed from every tribe of the sons of Israel:

Of the tribe of Judah, twelve thousand sealed,
Of the tribe of Reuben, twelve thousand,
Of the tribe of Gad, twelve thousand,
Of the tribe of Asher, twelve thousand,
Of the tribe of Naphtali, twelve thousand,
Of the tribe of Manasseh, twelve thousand,
Of the tribe of Simeon, twelve thousand,
Of the tribe of Levi, twelve thousand,
Of the tribe of Issachar, twelve thousand,
Of the tribe of Zebulon, twelve thousand,
Of the tribe of Joseph, twelve thousand,
Of the tribe of Benjamin, twelve thousand.

After this I looked and there was a great multitude which no one could count, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb clothed in white robes and with palms in their hands, and they shouted with a loud voice saying, "Salvation to our God who sits upon the throne and to the Lamb!" And all the angels stood around the throne and the elders and the four living creatures, and they fell on their faces before the throne and worshiped God saying, "Amen. Blessing and glory and wisdom and thanksgiving and honor and power and strength be to our God for the ages of the ages! Amen."

Then one of the elders spoke to me and said, "These who wear the white robes — who are they and where have they come from?" I said to him, "My Lord, you know." He said to me, "These have come out of the great distress and have washed their robes and made them white in the blood of the Lamb. For this reason they are before the throne of God and worship him day and night in his Temple, and he who sits on the throne will spread his tent over them. They will not hunger any more nor thirst any more, nor will the sun strike on them nor any burning heat, for the Lamb who is in the center before the throne will be their shepherd and will lead them to springs of living water, and God will wipe away every tear from their eyes."

VIII

When he opened the seventh seal there came a silence in heaven for about half an hour. Then I saw the seven angels who stand before God, and seven trumpets were given to them. Another angel came and stood at the altar with a golden censer, and much incense was given to him for him to put with the prayers of all the holy on the golden altar before the throne. The smoke of the incense from the hand of the angel went up with the prayers of the holy before God. Then the angel took the censer and filled it from the fire of the altar and cast it to the earth, and there were thunders and voices and lightnings and an earthquake. Then the seven angels who had the seven trumpets prepared themselves to sound them.

The first sounded his trumpet and there came hail and fire mixed with blood, and it was hurled upon the earth. A third of the earth was burned up and a third of the trees were burned up and all green grass was burned up.

The second angel sounded his trumpet and, as it were, a great mountain burning with fire was hurled into the sea. A third of the sea became blood and a third of the creatures in the sea, those that had life, died, and a third of the ships were destroyed.

The third angel sounded his trumpet and there fell from heaven a great star burning like a torch. It fell upon a third of

the rivers and upon the springs of water. The name of the star is called Wormwood. Then a third of the waters became wormwood, and many people died from the waters because they had been made bitter.

The fourth angel sounded his trumpet and a blight fell upon a third part of the sun and a third part of the moon and a third part of the stars, so that a third part of them was darkened, and the day had no light for a third part of it, and the night was darkened in the same way.

Then I looked and I heard an eagle that was flying in midheaven say with a loud voice, "Woe, woe, woe to those who are living on the earth, because of the rest of the trumpet-blasts which the three angels are soon to sound!"

IX

The fifth angel sounded his trumpet and I saw a star that had fallen from heaven to the earth. There was given to him the key of the pit of the abyss. And he opened the pit of the abyss and smoke came up from the pit like the smoke of a great furnace, and the sun was darkened and the air also by the smoke of the pit. Out of the smoke came locusts upon the earth, and power was given to them such as earthly scorpions have. It was said to them that they should not harm the grass of the earth nor anything green nor any tree, but only the people that did not have the seal of God on their foreheads. It was not granted to them to kill such, but to torment them five months. Their torture was like the torture of a scorpion when it strikes a man. In those days men will seek for death and will not find it and will long to die, but death will fly from them.

The appearance of the locusts was like that of horses equipped for battle. On their heads were, as it were, crowns like gold, and their faces were like human faces. They had hair like the hair of women. Their teeth were like those of lions. They had breastplates like breastplates of iron. The noise of their wings was like the noise of many-horsed chariots rushing into battle. They have tails as scorpions have, and stings, and with their tails they have power to harm men five months.

They have over them a king, the angel of the abyss, whose name (Destroyer) is in Hebrew Abaddon, but in Greek Apollyon.

One woe has passed. Two woes are still to come.

The sixth angel sounded his trumpet and I heard a voice from the horns of the golden altar before God saying to the sixth angel with the trumpet, "Loose the four angels that are chained at the great river Euphrates." So the four angels were loosed, they who were prepared for the hour and day and month and year to kill a third of men. The number of the troops of cavalry was twice ten thousand times ten thousand. I heard their number.

This is how the horses and those who sat on them appeared to me in the vision: The riders had breastplates, fiery red, dark blue, and sulphur yellow. The heads of the horses were like the heads of lions, and from their mouths came fire and smoke and sulphur. By these three plagues a third of men were killed — by the fire and the smoke and the sulphur that came out of their mouths. For the power of the horses is in their mouths and in their tails. For their tails are like serpents with heads, and with these they do injury.

But the rest of men, who were not killed by these plagues, neither repented of the deeds of their hands nor ceased worshiping the demons and their idols of gold and silver and brass and stone and wood, which can neither see nor hear nor walk, nor did they repent of their murders nor of their magic nor of their unchastities nor of their thefts.

X

Then I saw another strong angel descending from heaven. He was clothed in a cloud and the rainbow was over his head. His face was like the sun and his legs were like pillars of fire. He had in his hand a little book open. He set his right foot on the sea and his left on the land and shouted with a loud voice like the roar of a lion. When he had shouted the seven thunders spoke, each its own message. When the seven thunders had spoken I was about to write. But I heard a voice from heaven saying, "Seal up what the seven thunders have spoken and do

not write it." Then the angel whom I had seen standing on the sea and on the land lifted his right hand to heaven and swore by him who lives for the ages of the ages, who formed heaven and all things in it and the earth and all things upon it and the sea and all things in it, "There shall be no more delay, but in the days of the blast of the seventh angel, when he soon shall sound his trumpet, then the mystery of God has been finished, according to the good news that he gave to his servants the prophets." Then the voice which I had heard from heaven spoke again with me and said, "Go, take the little book which is open in the hand of the angel who is standing on the sea and on the land." So I went to the angel and told him to give me the little book. He said to me, "Take it and eat it. It will make your stomach bitter, though in your mouth it will be sweet like honey." I took the little book from the hand of the angel and ate it, and in my mouth it was sweet like honey, but after I had eaten it my stomach was made bitter. They said to me, "You must prophesy again about many peoples, nations, tongues, and kings."

XI

Then a reed like a measuring stick was given to me with the words, "Rise and measure the Temple of God and the altar and those who are worshiping at it. But the court outside the Temple omit and do not measure it, for it has been given over to the Gentiles and they will trample down the holy city forty-two months. I will grant to my two witnesses to prophesy a thousand, two hundred and sixty days, clothed in sackcloth. They are the two olive trees and the two lampstands which stand before the Lord of the earth. If any one wishes to harm them fire comes from their mouths and consumes their enemies. If any one shall wish to harm them, in this way he must be killed. They have power to shut up heaven so that no rain shall fall during the days that they are prophesying, and they have power over the waters to turn them into blood and power to smite the earth with every kind of plague as often as they please. When they have completed their testimony, the Beast that is coming up out of the abyss will make war with them and

conquer them and kill them. Their corpses will lie in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. Men of all peoples and tribes and tongues and nations will look at their corpses three days and a half and will not permit their corpses to be placed in a tomb. Those who live on the earth will rejoice over them and make merry and send gifts to one another, because the two prophets tormented those who live on the earth." After the three days and a half the breath of life from God entered into them and they stood on their feet. Then great fear fell on those who were looking at them. They heard a loud voice from heaven saying to them, "Come up here," and they went up into heaven in the cloud while their enemies were looking at them. At that hour occurred a great earthquake, and a tenth of the city fell and seven thousand men were killed by the earthquake. The rest were terrified and gave glory to the God of heaven.

The second Woe has passed: the third Woe will come soon.

The seventh angel sounded his trumpet and there came loud voices in heaven saying, "The kingship of the world has become our Lord's and his Christ's and he will be king for the ages of the ages." Then the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, saying, "We thank thee, Lord God Almighty, who art and wast, that thou hast taken thy great power and hast become king. The Gentiles raged, but thy wrath came and the time to judge the dead and to give the reward to thy servants the prophets and to the holy who reverence thy name, the small and the great, and to destroy those who are destroying the earth."

Then the Temple of God in heaven was opened and the ark of his covenant in his temple was seen in his temple, and there came lightnings and voices and thunders and an earthquake and a great hailstorm.

XII

A GREAT sign appeared in heaven: a woman clothed with the sun. The moon was under her feet and on her head was a crown of twelve stars. She was with child and cried out in the

pangs and anguish of child-birth. There appeared also another sign in heaven, a great fiery-red Dragon with seven heads and ten horns. On his heads were seven diadems and his tail dragged a third of the stars of heaven and hurled them to the ground. The Dragon stood before the woman who was about to give birth to a child, so that he might devour the child as soon as it was born. She gave birth to a son who is to shepherd all the nations with a rod of iron. Then the child was caught up to God and to his throne. The woman fled into the wilderness where she has from God a prepared place, that they may nourish her there a thousand two hundred and sixty days.

War arose in heaven. Michael and his angels fought with the Dragon. The Dragon and his angels fought, but they failed, and no place was found for them any longer in heaven. Then was hurled down the great Dragon, the ancient serpent who is called the Devil and Satan, who misleads the whole world — he was hurled to the earth and his angels were hurled with him.

I heard a loud voice in heaven say, "Now has come the salvation and power and kingship of our God and the authority of his Christ, because the accuser of our brethren has been hurled down, he who accuses them before our God day and night. But they have conquered him because of the blood of the Lamb and because of the word of testimony to him, and they loved not their lives even to death. Therefore, rejoice, O heavens, and you who tent in them! Alas for the land and the sea! For the Devil has gone down to you in great wrath, knowing that he has but a little time."

When the Dragon saw that he had been hurled to the earth he pursued the woman who had given birth to the man-child. Then there were given to the woman two wings of a great eagle to fly into the wilderness to her place, where she shall be fed for a time and times and half a time, hidden from the view of the Serpent. The Serpent poured from his mouth after the woman water like a river, to sweep her away with a flood. But the earth helped the woman and the earth opened its mouth and drank up the river that the Dragon had poured out of his mouth. Then the Dragon was enraged against the woman and

went away to make war with the rest of her offspring who keep the commands of God and hold the testimony concerning Jesus.

XIII

Then I stood on the sand of the sea and I saw rising out of the sea a Beast with ten horns and seven heads. On his horns were ten diadems and upon his heads were profane names. The Beast that I saw was like a leopard, but his feet were like a bear's feet and his mouth like the mouth of a lion. The Dragon gave to him his own power and his throne and great authority. I saw one of his heads, as it were, mortally wounded, but the mortal wound was healed. The whole world followed the Beast in amazement, and they worshiped the Dragon because he had given such power to the Beast, and they worshiped the Beast, saying, "Who is like the Beast, and who can battle with him?" There was given to him a mouth speaking boasts and profanities, and there was given to him power to act for forty-two months. He opened his mouth to insult God, to speak profanely of his name and of his Tent and of those who tent in heaven.

It was granted to the Beast to make war with the holy and to conquer them, and power was granted to him over every tribe and people and tongue and nation. All the inhabitants of the earth will worship him, all whose names have not been written from the foundation of the world in the slain Lamb's Book of Life. If any one has an ear let him hear. If any one is destined to captivity, into captivity he will go. If any one is to be killed by the sword, by the sword must he be killed. Here is the endurance and the faith of the holy.

Then I saw another Beast coming up out of the land. It had two horns like those of a lamb, but it spoke like a dragon. It exercises all the authority of the first Beast in his presence. It compels the earth and its inhabitants to worship the first Beast whose mortal wound was healed. It does great signs, making fire descend from heaven to earth in the sight of men. It leads astray the inhabitants of the earth because of the signs which it has been granted power to do in the presence

of the Beast. It tells the inhabitants of the earth to make an image of the Beast which was wounded by the sword, yet lived. Power was granted to it to give breath to the image of the Beast, so that the image of the Beast spoke and it caused all who did not worship the image of the Beast to be put to death. It causes all, small and great, rich and poor, freemen and slaves, to have a mark put on their right hands or on their foreheads, so that no one can buy or sell unless he has the mark — the name of the Beast or the number of his name.

Here wisdom is required. Let him who has understanding count the number of the Beast; for it is the number of a man. His number is six hundred and sixty-six.

XIV

Then I looked and there was a Lamb standing on Mount Zion, and with him a hundred and forty-four thousand who had his name and the name of his Father written on their foreheads. I heard a sound from heaven like the sound of many waters, like the sound of loud thunder. The sound that I heard was as of harpers playing on their harps. They sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the hundred and forty-four thousand who had been ransomed from the earth. These are they who were not defiled with women; for they are virgins. They follow the Lamb wherever he goes. They were ransomed from among men as first-fruits for God and the Lamb. No lie was found in their mouths. They are stainless.

Then I saw another angel flying in mid-heaven having eternal good news to proclaim to those who dwell on the earth, to every nation and tribe and tongue and people. He said in a loud voice, "Reverence God and give glory to him, for the hour of his judgment has come, and worship him who made heaven and earth and sea and springs of water." Another angel, a second, followed, saying, "Babylon the great has fallen, has fallen, she who has made all the nations drink of the wine of her passion for unchastity." Another angel, a third, followed them, saying in a loud voice, "If any one worships the Beast and his image and receives his mark on his forehead

and on his hand, he also will drink of the wine of God's passion which has been mixed undiluted in the cup of his wrath, and he will be tortured in fire and brimstone in the presence of holy angels and in the presence of the Lamb. And the smoke of their torture will ascend for ages of ages and they will have no rest day or night — those who worship the Beast and his image, and any one who receives the mark of his name." Here is the endurance of the holy who keep the commands of God and the faith of Jesus.

Then I heard a voice from heaven saying, "Write: Blessed are the dead who die in the Lord henceforth." "Yes," says the Spirit, "that they may rest from their toils. For their works follow with them."

Then I looked and there was a white cloud, and sitting on the cloud was one like a son of man. He had on his head a golden crown and in his hand a sharp sickle. Another angel came out of the Temple and shouted with a loud voice to him who was sitting on the cloud, "Thrust in your sickle and reap, for the hour to reap has come, for the harvest of the earth is dry." He who was sitting on the cloud swung his sickle over the earth and the earth was reaped.

Then another angel came out from the Temple that is in heaven and he too had a sharp sickle. Another angel came out from the altar, he who has power over fire, and he called with a loud voice to him who had the sharp sickle, "Thrust in your sharp sickle and gather the clusters of the vine of the earth, for its grapes are fully ripe." Then the angel swung his sickle to the earth and gathered the vintage of the earth and flung it into the great winepress of the wrath of God. The winepress was trodden outside the city and blood came out from the winepress as high as the horses' bridles for a thousand and six hundred furlongs.[1]

XV

THEN I saw another sign in heaven. It was great and wonderful — seven angels with the seven plagues which are the last, for with them the wrath of God is fully executed.

[1] About two hundred miles.

Then I saw what was like a sea of glass mixed with fire, and those who had come victorious from the Beast and his image and the number of his name standing by the glassy sea with harps of God. They were singing the song of Moses the servant of God and the song of the Lamb, saying: "Great and wonderful are thy works, Lord God Almighty. Just and true are thy ways, O King of the nations. Who will not reverence and glorify thy name, O Lord? For thou only art holy. All the nations will come and worship before thee, because thy righteous acts have been made manifest."

After this I looked and the Temple of the Tent of testimony in heaven was opened, and the seven angels with the seven last plagues came out of the Temple, clothed in pure shining linen and girded around their breasts with golden girdles. One of the four living creatures gave to the seven angels seven golden bowls filled with the wrath of God who lives for the ages of the ages. The Temple was filled with smoke from the glory of God and from his power, and no one could enter the Temple until the seven plagues of the seven angels were finished.

XVI

Then I heard a loud voice saying from the Temple to the seven angels, "Go and pour out the seven bowls of the wrath of God upon the earth."

The first went away and poured his bowl upon the land, and there came an evil and malignant ulcer on the men who had the mark of the Beast and those who worshiped its image.

The second angel poured out his bowl upon the sea, and it became blood like that of a dead man and every living thing that was in the sea died.

The third angel poured out his bowl upon the rivers and the springs of water, and they became blood. Then I heard the angel of the waters saying, "Just art thou who art and wast, the Holy One, because thou hast so judged, for they poured out the blood of thy holy ones and prophets and thou hast given them blood to drink. They deserve it." Then I heard the altar saying, "Yes, O Lord God Almighty, true and just are thy judgments."

The fourth angel poured out his bowl on the sun, and it was granted to him to scorch men with fire. Men were scorched with great heat and they insulted the name of God who had power over these plagues, but they did not repent and give him glory.

The fifth angel poured out his bowl upon the throne of the Beast, and his kingdom became darkened and men bit their tongues from pain and insulted the God of heaven for their pains and their ulcers, but they did not repent of their deeds.

The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to make a road ready for the kings from the sunrising. Then I saw come out of the mouth of the Dragon and out of the mouth of the Beast and out of the mouth of the False Prophet three impure spirits like frogs. They are the spirits of demons who work miracles, and they go forth to the kings of the whole habitable world to gather them for the battle of the great day of God the Almighty. ("I am coming like a thief. Blessed is he who is watching and keeping his garments so that he may not go naked and people see his shame!") The spirits gathered them to the place called in Hebrew Har-Magedon.

The seventh angel poured out his bowl on the air, and a loud voice came from the Temple, from the throne, saying, "It is done!" Then came lightnings and voices and thunders and a great earthquake. So great an earthquake has not occurred since man came upon the earth. The great city was divided into three parts and the cities of the Gentiles fell. Then Babylon the Great was remembered before God — to give to her the cup of the wine of his fierce wrath. Every island fled and the mountains were not found. And great hailstones each weighing about a hundred pounds fell from heaven on men. Men insulted God because of the hail, for the plague of it was great.

XVII

Then came one of the seven angels that had the seven plagues and spoke with me. He said, "Come here. I will show you the doom of the great prostitute who sits on many waters and with

whom the kings of the earth have committed lewdness, while the inhabitants of the earth have become drunk with the wine of her lewdness." He carried me away in the Spirit into a wilderness. There I saw a woman sitting upon a scarlet beast covered with profane names, and with seven heads and ten horns. The woman was clothed in purple and scarlet and adorned with gold and precious stones and pearls. She had in her hand a golden cup full of abominations and the impurities of her lewdness. On her forehead was written a mysterious name: "Babylon the Great, the Mother of Prostitutes and of the abominations of the earth." I saw the woman drunk with the blood of the holy and with the blood of the witnesses for Jesus.

When I saw her I wondered greatly. The angel said to me, "Why do you wonder? I will tell you the mystic meaning of the woman and the beast with seven heads and ten horns that carries her. The Beast which you saw was and is not and will soon come up out of the abyss and go into destruction. And the inhabitants of the earth whose names have not been written from the foundation of the world in the Book of Life will be amazed when they see the Beast that was and is not and will be. Here is need for a mind that has wisdom.

"The seven heads are seven mountains upon which the woman sits. Also they are seven kings. Five have fallen, one is, the other has not yet come; but when he comes he must stay but a little while. The Beast which was and is not is also himself an eighth, yet is one of the seven, and will go into destruction. The ten horns that you saw are ten kings who have not yet received kingly power, but they will receive power as kings for one hour with the Beast. They have one mind and they give over their power and authority to the Beast. They will make war with the Lamb, but the Lamb will conquer them, for he is Lord of lords and King of kings. They who are with him, called and chosen and faithful, will also conquer." He said to me, "The waters that you saw where the prostitute was sitting are peoples and crowds and nations and tongues. The ten horns that you saw and the Beast — they hate the prostitute and will make her desolate and naked and they will

devour her flesh and will burn her up with fire. For God has put it in their hearts to carry out his purpose, which is that they shall carry out one purpose and give their royal power to the Beast until the words of God are fulfilled. The woman that you saw is the great city that has kingly power over the kings of the earth."

XVIII

After this I saw another angel descending from heaven with great power, and the earth was lit up with his splendor. He shouted with a powerful voice, saying, "Babylon the Great has fallen, has fallen, and has become a habitation of demons and a stronghold of every impure spirit and a stronghold of every unclean and detested bird. For all the nations have drunk of the wine of her passion for lewdness and the kings of the earth have committed lewdness with her and by the excess of her luxury the merchants of the earth have grown rich."

Then I heard another voice from heaven saying, "Come out of her, my people, that you may not take part in her sins nor receive a share in her plagues, for her sins have been heaped up to heaven and God has remembered her unrighteous deeds. Repay to her as she has paid, and make it double for her deeds. In the cup she mixed mix double for her. As much as she glorified herself and played the wanton, so much give her torture and woe. For in her heart she says, 'I sit here a queen; no widow am I and woe I shall not see.' For this reason in one day her plagues will come, death and woe and famine, and she shall be burned up in fire. For strong is the Lord God who has judged her.

"The kings of the earth who have committed lewdness with her and have reveled luxuriously, when they see the smoke of her burning, will wail and beat their breasts. Standing afar because of their dismay at her torture, they will say, 'Alas, alas, O great city, Babylon the strong city, for in one hour your doom has come!' The merchants of the earth will weep and wail over her, for no one will any longer buy their cargoes, cargoes of gold and silver and precious stones and pearls and fine linen and purple and silk and scarlet, all kinds of citrus

wood and their many kinds of articles of ivory and their many kinds of articles of costliest wood and brass and iron and marble, and cinnamon and spice and incense and ointment and frankincense and wine, and olive oil and fine flour and wheat, and cattle and sheep and horses and chariots, and bodies and souls of men. The ripe fruits for which your soul longed have gone from you, and all your dainty and splendid things are lost to you and they will never more be found. The traders in these things who grew rich from her will stand afar through dismay at her torture, weeping and wailing and saying: 'Alas, alas, for the great city, clothed in fine linen and purple and scarlet and adorned with gold and precious stones and pearls! For in one hour this vast wealth has given place to desolation.'"

Every ship captain and every one who sails anywhere, and sailors and all who gain their living on the sea, stood afar and shouted as they saw the smoke of her burning, saying, "What city could compare with the great city?" They threw dust upon their heads and shouted as they wept and wailed, saying, "Alas, alas, for the great city in which all who had ships on the sea grew rich from her wealth! For in an hour she has been desolated. Rejoice over her, O heaven, and you the holy and you apostles and prophets! For God has pronounced sentence in your behalf against her."

Then one strong angel took up a stone like a great millstone, and hurled it into the sea, saying, "With such violence shall Babylon the great city be hurled down and she will never more be found. The music of harpers and musicians and flute-players and trumpeters will never more be heard in you. No master of any art will ever more be found in you. The sound of the mill will never more be heard in you. The light of a lamp will never more shine in you. The voices of bridegroom and bride will never again be heard in you. Your merchants were the great ones of the earth; for by your magic arts all the nations were led astray. In her was found the blood of prophets and of holy men and of all who had been slain on the earth."

XIX

After this I heard what seemed the loud voices of a great multitude in heaven saying, "Hallelujah! Salvation and glory and power belong to our God, for true and just are his judgments. He has judged the great prostitute who was corrupting the earth with her lewdness and he has avenged on her the blood of his servants." Again they shouted, "Hallelujah! Her smoke will ascend for the ages of the ages."

Then the twenty-four elders fell down and the four living creatures worshiped God who sits on the throne, saying, "Amen! Hallelujah!" A voice came from the throne saying, "Praise our God, all of you his servants who reverence him, both small and great." Then I heard what seemed like the voices of a great multitude, like the sound of many waters, like the sound of mighty thunders, saying, "Hallelujah! For the Lord our God the Almighty is king. Let us rejoice and be glad and give glory to him; for the marriage of the Lamb has come and his bride has prepared herself and it has been granted to her to be clothed in fine linen shining and pure." For the fine linen is the righteous acts of the holy.

Then he said to me, "Write: Blessed are they who are invited to the wedding supper of the Lamb!" He said to me, "These are the true words of God." Then I fell down at his feet and worshiped him. But he said to me, "No, no. I am a fellow servant of yours and of your brethren who hold the testimony to Jesus. Worship God. For testimony to Jesus is the spirit of prophecy."

Then I saw heaven open and there was a white horse, and he who was sitting on it was called Faithful and True, and in righteousness he judges and makes war. His eyes are a flame of fire and on his head are many diadems. He has a name written which no one but himself knows, and he is clothed in a garment dipped in blood and his name has been called The Word of God. The armies that are in heaven follow him on white horses clothed in fine linen white and clean. From his mouth issues a sharp sword to smite the nations. He will shepherd them with a rod of iron, and he treads the winepress

of the fierce wrath of God Almighty. He has on his robe and on his thigh a name written, "King of kings and Lord of lords."

Then I saw one angel standing on the sun, and he shouted with a loud voice, saying to all the birds that fly in mid-heaven, "Come, gather for the great feast of God, to eat the flesh of kings and the flesh of generals and the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of freemen and of slaves, of small and great."

Then I saw the Beast and the kings of the earth and their armies gathered to do battle with him who sits on the horse and with his army. And the Beast was captured and with him the False Prophet who did miracles in his presence and thereby misled those who received the mark of the Beast and who worshiped his image. The two were flung alive into the lake of fire that burns with brimstone. The rest were slain with the sword of him who sits upon the horse, the sword that issued from his mouth, and all the birds were gorged with their flesh.

XX

Then I saw an angel descending from heaven with the key of the abyss and a great chain in his hand. He laid hold of the Dragon, the ancient Serpent, who is the Devil and Satan, and chained him for a thousand years and flung him into the abyss and shut it and sealed it over him, so that he should not mislead the nations until the thousand years were ended. After that he must be loosed for a little while.

Then I saw thrones, and men took their seats on them and the power to judge was granted to them. I saw the souls of those who had been beheaded for their testimony to Jesus and for God's message, and who had not worshiped the Beast nor his image and had not received his mark on their foreheads or on their hands. They lived and reigned as kings with Christ a thousand years, but the rest of the dead did not return to life until the thousand years were finished. This is the first resurrection. Blessed and holy is he who has part in the first resurrection! Over these the second death has no power, but they will be priests and kings of God and of Christ, and will reign with him the thousand years.

When the thousand years are ended, Satan will be loosed from his prison and will come out to mislead the nations that are at the four corners of the earth — Gog and Magog — and gather them to battle in number like the sand of the sea. They went up over the breadth of the earth and encircled the camp of the holy and the beloved city. But fire fell from heaven and consumed them, and the Devil who was misleading them was flung into the lake of fire and brimstone, where are also the Beast and the False Prophet, and they will be tormented day and night for the ages of the ages.

Then I saw a great white throne and him who was sitting on it, from whose face earth and heaven fled away and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and books were opened. And another book was opened which is the Book of Life. The dead were judged out of what was written in the books according to their deeds. The sea gave up the dead that were in it, and Death and Hades gave up the dead that were in them, and they were judged each according to his deeds. Death and Hades were flung into the lake of fire. This is the second death — the lake of fire. If any one was not found written in the Book of Life he was flung into the lake of fire.

XXI

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away and the sea was no more.

I saw the holy city, new Jerusalem, descending out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "The Tent of God is with men. He will tent with them and they will be his people and he will be their God. He will wipe every tear from their eyes. Death shall be no more; neither shall there any longer be sorrow or wailing or painful toil; for the first things have passed away." He who was sitting on the throne said, "See, I am making all things new." He said, "Write; for these words are trustworthy and true." He said to me, "They have come to pass. I am the Alpha and the Omega, the beginning and the end. To him who is thirsting I will give from the

spring of the water of life freely. He who conquers shall inherit all things, and I will be his God and he shall be to me a son. But the timid and faithless and abominable and murderers and the unchaste and sorcerers and idolaters and all liars will have their lot in the lake that burns with fire and brimstone, which is the second death."

Then one of the angels that had the seven bowls filled with the seven last plagues came and spoke with me. "Come here," he said, "and I will show you the Bride, the Lamb's wife." Then he carried me in Spirit to the top of a great and high mountain and showed me the holy city Jerusalem descending out of heaven from God, having the glory of God. Her brilliance was like that of a most precious stone, like crystalline jasper. She had a wall great and high, and she had twelve gates and at the gates twelve angels, and there were names written upon the gates. They are the names of the twelve tribes of the sons of Israel. On the east were three gates and on the north three gates and on the south three gates and on the west three gates. The wall of the city had twelve foundations and upon them were twelve names, the names of the twelve apostles of the Lamb.

He who was speaking with me had a golden reed as a measure, to measure the city and her gates and her wall. The city stands foursquare and the length is the same as the breadth. He measured the city with the reed. It extends twelve thousand furlongs.[1] The length and the breadth and the height of it are equal. He measured the wall of it, a hundred and forty-four cubits[2] by human measure, which is also that of an angel.

The material of the wall of it was jasper and the city was pure gold like clear glass. The foundations of the wall of the city were decorated with every kind of precious stone. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the

[1] Nearly fifteen hundred miles.
[2] About two hundred and sixteen feet.

twelfth amethyst. The twelve gates were twelve pearls. Each one of the gates was of one pearl. The street of the city was pure gold like transparent glass.

I saw no temple in it; for its temple is the Lord God the Almighty and the Lamb. And the city has no need of the sun or of the moon to shine in it; for the glory of God illumines it and the Lamb is its light. The nations will walk by its light and the kings of the earth will bring their glory into it, and its gates will not be closed by day, and there will be no night there. They will bring the glory and honor of the nations into it. But there will not enter into it anything unholy or any one who makes an abomination or a lie, but only those who are written in the Lamb's Book of Life.

XXII

Then he showed me a river of water of life bright as crystal, issuing from the throne of God and of the Lamb. In the space between the street and the river, on this side and on that, grew trees of life bearing twelve kinds of fruit, and yielding their fruit every month. The leaves of the tree were for the healing of the nations. There will no longer be any accursed thing. The throne of God and of the Lamb will be in it and his servants will worship him with holy rites. They will see his face and his name will be on their foreheads. There will not be night any more and they will have no need of lamplight or of sunlight; for the Lord God will shine upon them and they will be kings for the ages of the ages.

Then he said to me, "These words are trustworthy and true. The Lord God of the spirits of the prophets has sent his angel to show to his servants what must soon come to pass. I am coming soon. Blessed is he who is keeping the words of the prophecy of this book."

I, John, am he who heard and saw these things. And when I had heard and seen I fell down to worship at the feet of the angel who had shown them to me. But he said to me, "No, no. I am a fellow servant of yours and of your brethren and of the prophets and of those who are keeping the words of this book. Worship God."

Then he said to me, "Do not seal up the words of the prophecy of this book. For the time is near. Let the wrongdoer do wrong still, and let him who is filthy be filthy still, and let the righteous do righteousness still, and let the holy be holy still. I am coming soon and my reward is with me, to pay each in full as his work is. I am the Alpha and the Omega, the First and the Last, the Beginning and the End. Blessed will those be who wash their robes so that they may have the right to the tree of life and may enter by the gates into the city. Outside are the dogs and the sorcerers and the unchaste and the murderers and the idolaters and every one who loves and makes a lie.

"I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, the bright morning Star."

The Spirit and the Bride say, "Come." Let him who hears say, "Come." Let him who thirsts come. Let him who will take the water of life freely.

I testify to every one who hears the words of the prophecy of this book, if any one adds to these things, God will add to him the plagues that are written in this book, and if any one takes away anything from the words of the book of this prophecy, God will take away his share from the tree of life and from the holy city, which are written of in this book.

He who bears this testimony says, "Yes, I am coming soon." Amen, come, Lord Jesus.

The grace of the Lord Jesus be with all!

INDEX

Abraham, 131, 169, 259, 266, 375, 389.
Adam, 261, 297.
Adultery, 8, 131.
Agabus, 218, 238.
Agrippa, 247.
Akeldama, 197.
Alpha and Omega, 415.
Ananias and Sapphira, 203.
Ananias of Damascus, 212.
Andrew, 152, 177.
Angels, 32, 93, 369, 384.
Anna, 97.
Annas, 187.
Annunciation to Mary, 93.
Anointing of Jesus, 48, 84, 109.
Antichrist, 406, 407.
Antioch, 218, 220.
Antioch, Pisidia, 221.
Apollos, 233.
Apostles, 16, 61, 105, 196.
Aquila, 231.
Armor of God, 330.
Artemis, 234.
Ascension, 150, 196.
Atoning Sacrifice, 258, 405.
Authorities, 271.
Authority of Jesus, 38, 80, 138.

Babylon, 435.
Balaam, 402.
Baptism, 4, 56, 91, 156, 212, 278, 297.
Barabbas, 52, 53, 88, 146.
Bar-Jesus, 220.
Barnabas, 203, 218, 220, 224, 227.
Bartimæus, 78.
Bearing burdens, 322.
Beast, 430, 439.
Beatitudes, 6, 106.
Beautiful Gate, 200.
Beelzebul, 21, 62, 119.
Belief and confession, 268.
Benedictus, 38, 79.
Benedictus of Zacharias, 95.
Bent woman, 125.
Berœa, 230.
Bethesda, 159.
Bethlehem, 2, 3, 96.
Bethlehem, babes, 3.
Bethsaida, 19, 117.
Birds, 10.
Birth from above, 155.
Bishop, 354, 364.
Blind, 37, 72, 78, 170.
Blind leading blind, 107.
Body and members, 292.
Bowls of wrath, 433.
Bread of life, 163.
Building of God, 305.

Cæsar, 41, 81, 139.
Caiaphas, 51, 176, 188.
Call of four, 6, 103.
Camel and needle's eye, 35.
Cana, 153, 158.
Canaanite woman, 28.
Capernaum, 5, 19, 117.
Centurion, 13, 54, 90, 107, 147.
Cheerful giving, 310.
Children, 32, 35, 76, 134, 330.
Chorazin, 19, 117.
Christ David's son, 41, 82, 140.
Cities reproached, 19, 117.
Citizenship, 333.
City Clerk, 235.
Claudius Lysias, 243.
Cleansing Temple courts, 38, 79, 154.
Cold or hot, 419.
Collection, 299.
Coming of Christ, 44.
Communism, 199.
Conscience, 290.
Cornelius, 214.
Council, 225.
Counselor, 181, 182, 184.
Counting cost, 128.
Covenant, 49, 376, 378.
Cretans, 364.
Cross, taking up, 18, 73, 128.
Crown of thorns, 53, 89, 189.
Crucifixion, 53, 89, 147, 190.
Cure by touch, 16; by shadow, 204.
Curtain of Temple, 54, 90, 147.

David's Lord, 41.
Deacons, 354.
Dead bury dead, 14.

Death is gain, 333.
Defiling, 28, 70.
Demetrius, 234.
Demoniacs, 14, 21, 31, 58, 64, 74, 102, 112, 115, 119, 234.
Destruction of Jerusalem, 44, 83, 141.
Devil, 5, 100.
Dinner, great, 127.
Disciple that Jesus loved, 180, 193, 194.
Disciples, twelve, 16, 35, 61, 105.
Discipline, 383.
Disputed questions, 272.
Divisions, 278.
Divorce, 8, 34, 76, 131, 285.
Doing, 12, 107, 388.
Dorcas, 214.
Dragon, 429.
Dumb man, 16.

Eating with sinners, 60, 104, 129.
Egypt, 3.
Elijah, 31, 73, 115.
Elizabeth, 93.
Elymas, 221.
Emmaus, 148.
End of the world, 403.
Enemies, 8, 106, 271.
Ephesian elders, 236.
Ephesus, 235.
Eternal Life, 35.
Ethiopian, 211.
Eunuchs, 34.
Eutychus, 236.
Exorcists, 234.

Faith, 31, 113, 259, 319, 380, 389.
Fall of the Jews, 269.
Fasting, 15, 60, 104.
Felix, 244.
Festus, 246.
Few saved, 126.
Fickleness, 302.
Fig tree, 38, 45, 79, 84, 125.
Figures of speech, 62.
First commandment, 41, 81.
Fishes, 32, 103, 193.
Five thousand fed, 26, 69, 114, 161.
Flesh and spirit, 264.
Flesh of Jesus eaten, 163.
Forgiveness, 10, 59, 80, 104, 132, 147.
Four thousand fed, 29, 71.
Foxes, 13, 116.
Freedom in Christ, 321.
Friend at midnight, 119.

Gabriel, 93.
Galilæans, 125.
Gallio, 232.
Gamaliel, 205.
Gehenna, 32.
Gethsemane, 50, 86, 144, 187.
Girl raised to life, 16, 66, 113.
God is love, 409.
God is spirit, 157.
Gods, men called, 173.
God's thoughts, 30.
Golden Rule, 11, 106.
Golgotha, 53.
Good Samaritan, 118.
Good Shepherd, 172.
Government, 395.
Greatest Commandment, 41, 81.
Greatest in kingdom, 32, 37, 75, 78, 116, 143.
Grief God approves, 308.
Guard at tomb, 55.

Hating father, etc., 128.
Har-Magedon, 434.
Hemorrhage healed, 15, 66.
Herod (the Great), 2.
Herod (Antipas), 25, 67, 99, 113, 126, 146.
Herod (Agrippa I), 219.
Herodias, 26, 68.
Hidden treasure, 25.
Holy Spirit, 21, 62, 122, 197, 211, 217, 233, 238, 292.
Home with the Lord, 305.
Horse, white, 421, 438; red, black, yellow, 422.
House on rock, 12.
Husbands and wives, 329.

Iconium, 223.
Idols, 287.
Illustrations, 24.
Importunate widow, 134.
Impure spirit returns, 120.
Interpreting crisis, 124.
Inviting guests, 127.

Jacob and Esau, 266.
Jailer at Philippi, 229.
Jaïrus, 65, 112.
James and John request, 77.
Jannes and Jambres, 361.

Jericho, 37, 78, 135.
Jerusalem, 126, 140.
Jesus, ancestry, 1, 100; birth, 2, 96; circumcision, 97; presentation, 97; at 12 years, 98; baptism, 4, 57, 99; temptation, 5, 57, 100; calms storm, 14, 64, 111; feeds 5000, 26, 69, 114, 161; walks water, 27, 162; transfigured, 30, 73, 115; enters Jerusalem, 37, 78, 177; cleanses Temple courts, 38, 154; last supper, 49, 85, 142, 179; prayer, 185; in Gethsemane, 50, 86, 144, 187; crucified, 53, 89, 147, 190; laid in tomb, 54, 90, 148, 191; appears after resurrection, 55, 148, 193; exalted, 334; second coming, 44, 84, 133, 140, 347, 349, 443; subject to God, 297.
Jesus' mother and brothers, 22, 62, 111.
John the Baptist, birth, 94; preaching, 4, 57, 98, 151, 156; sends to Jesus, 18, 108; greatness, 19, 109; death, 26, 67.
John, apostle, 6, 75, 77, 116, 200.
John Mark, 221, 227.
Jonah, 22, 120.
Joseph, 2, 96.
Joseph of Arimathæa, 54, 90, 147, 191.
Judging, 11, 391.
Judgment, last, 47, 440.

Keys, 30.
Kingdom of God, 24, 63, 76, 133, 273.
Korban, 70, 77.

Lake of fire, 439.
Lamb of God, 152, 421.
Lame man at Lystra, 223.
Last Supper, 49, 85, 142, 179.
Law, 7, 263, 319, 320, 352.
Lawless One, 350.
Lazarus, 131, 174.
Letters to Churches, 416.
Leper, 12, 59, 103, 133.
Levi, 60, 104.
Life eternal, 35, 76, 135, 185.
Life, losing and finding, 30.
Lilies, 11.
Little book, 427.
Living water, 166.
Locusts, 425.
Lord's prayer, 9, 119.
Lord's supper, 49, 85, 143.
Lost coin, 129.
Lost sheep, 129.
Lot's wife, 133.
Love, 293.
Lydia, 228.

Macedonia, 308.
Macedonian, 227.
Magnificat, 94.
Manager, wicked, 130.
Maran atha, 300.
Marriage, 284.
Mary, Jesus' mother, 2, 93, 98, 190, 197.
Mary Magdalene, 55, 90, 91, 148, 191.
Mary and Martha, 118, 174, 176.
Matthew, 15.
Matthias, 197.
Melchizedek, 373, 374.
Melita, 252.
Michael, 413.
Miletus, 236.
Millennium, 439.
Mind of Christ, 333.
Moses, 30, 73, 304, 382.
Mustard seed, 24, 126.

Nain, 108.
Narrow door, 126.
Narrow gate, 11.
Nathanael, 153.
Net, kingdom like, 25.
New Jerusalem, 440.
New Patch, 60.
Nicodemus, 154, 166.
Ninety-nine sheep, 32.
Nobleman and servants, 136.

Oaths, 8, 42.
Ointment on Jesus' head, 48, 85; on his feet, 109, 176.
Olive tree, 270.
Onesimus, 367.

Palm Sunday, 37, 78, 137, 177.
Paralytic, 13, 14, 59, 103.
Passover, 49, 85, 142.
Patch, new, 15, 60, 104.
Paul, at Stephen's death, 210; near Damascus, 212, 241, 248; at Antioch, 218; journey with Barnabas, 220; stoned, 224; journey with Silas, 227; called to Macedonia, 227; Philippi, 228; at Athens, 230;

at Corinth, 232; at Ephesus, 233; at Troas, 236; to Ephesian Elders, 237; at Jerusalem, 239; arrested, 240; speech on stairs, 240; before council, 242; at Cæsarea, 243; before Felix, 244; before Agrippa, 247; voyage to Italy, 249; shipwreck, 250; bitten by snake, 252; at Rome, 252; trials, 313; visions, 313; thorn, 314; his good news, 316; his rights, 287; with pillar apostles, 317; foremost sinner, 353.
Peace, Jesus came not to send, 124; gives, 182.
Peace of God, 336.
Pearl, 25.
Pentecost, 197.
Perfect, be like God, 9.
Peter, called, 57, 103; confession, 30; the Rock, 30; rebuked, 73, 114; walking on water, 27; professes faithfulness, 49, 143; denial, 49, 51, 88, 145, 188; warned, 143; cuts off ear, 144, 187; Lovest thou me? 194; at Pentecost, 198; at Beautiful gate, 200; address, 202; delivered from prison, 204; at Lydda, 214; vision, 215; with Cornelius, 215; delivered from prison, 219; at Antioch, 318; death predicted, 194.
Peter's wife's mother, 13, 58, 102.
Pharisee and tax collector, 134.
Pharisees, 42, 121.
Philip, apostle, 153, 177.
Philip, of the seven, 210, 211.
Phœbe, 275.
Pilate, 52, 88, 145, 188.
Pilate's wife, 52.
Pillar apostles, 317.
Plagues, last, 432.
Plow, putting hand to, 116.
Plowing servant, 132.
Poor, the, 177, 388.
Prayer, 9, 11, 33, 38, 75, 392.
Prodigal son, 129.
Prophet in native place, 25, 67.
Publius, 252.
Purification of Mary, 97.

Raising dead, 16, 66, 108, 113, 175.
Ravens, 123.
Registration, 96.
Rejoice, 336.
Rest, 371.
Resurrection, 41, 55, 81, 139, 148, 296, 439.
Rewards, 18.
Rhoda, 219.
Rich fool, 122.
Rich men, 35, 77, 358, 388, 391.
Righteousness of faith, 255.
River of life, 442.
Robbers crucified, 53, 89.

Sabbath, 20, 60, 61, 105, 125, 159, 165.
Sacrifice of Christ, 379.
Sacrifices to idols, 287.
Samaria, 210.
Samaritan, good, 118; thankful, 133.
Samaritans, 116.
Samaritan woman, 156.
Satan, 5, 21, 117, 180, 203, 350, 439.
Saul. *See* Paul.
Second coming, 44, 84, 133, 140, 347, 349, 443.
Secrecy in religion, 9.
Sergius Paulus, 221.
Sermon on the mount, 6, 106.
Seven appointed, 206.
Seventy appointed, 116.
Sheep and goats, 47.
Shepherds, 96.
Shepherd, the good, 172.
Sign not given, 22, 29, 120; given, 154, 178.
Silas, 227.
Siloam, tower, 125.
Simeon, 97.
Simon of Cyrene, 53, 89, 146.
Simon, magician, 210.
Simon Peter. *See* Peter.
Simon, Pharisee, 109.
Simon, tanner, 215.
Sin unpardonable, 21, 62, 122, 410.
Sinless cast stone, 167.
Slaves, 285, 330, 357.
South, queen, 22, 120.
Sower, 22, 62, 110.
Speck in eye, 11, 107.
Spirits in prison, 397.
Spiritual and fleshly, 280.
Spiritual gifts, 292.
Star in East, 2, 3.
Storm calmed, 64, 162.
Swearing, 8, 42, 392.
Swine, 65, 112.
Sword, buy, 144; put up, 50.

Syrophœnician, 71.

Tabitha, 214.
Talents, 46.
Temple buildings destroyed, 43, 83.
Temple courts cleansed, 38, 79, 154.
Temple tax, 32.
Temptation of Jesus, 5, 57, 100.
Temptation, 387.
Ten maidens, 46.
Theophilus, 92, 196.
Thorn, Paul's, 314.
Thousand years, 439.
Three witnesses, 410.
Timothy, 227.
Tongue, the, 390.
Tongues, and prophecy, 294.
Tradition, 27, 70.
Traitor, 49.
Transfiguration, 30, 73, 115.
Treasures on earth, 10.
Tree of life, 442.
Tree and fruit, 107.
Trial of Jesus, 51, 88, 145, 188.
Tribute, 40, 81, 139.
Triumphal entry, 37, 78, 137.
Troas, 227, 236.
Trumpets, seven, 424.
Truth, 168, 189.
Twelve appointed, 16, 61, 105, 113.
Two sons, 39.

Unchastity at Corinth, 282, 284.
Unforgiving servant, 33.
Unknown God, 157, 231.
Unpardonable sin, 21, 62, 122, 410.

Vine, 182.
Vineyard, 36, 39, 80, 138.
Visit of Mary to Elizabeth, 94.
Voice from heaven, 5, 57, 99, 177.

Walking on water, 27, 69, 162.
Washing feet, 179.
Way, truth and life, 181.
Weakness and strength, 314, 315.
Wedding, 40.
Wedding at Cana, 153.
Weeds and wheat, 24.
Widows, 355.
Widow's mite, 82, 140.
Wine, 153.
Winepress, 432.
Wineskins, 15, 60, 104.
Wisdom, 387, 390.
Wise men, 2, 3.
Withered hand, 105.
Wives, 396.
Woes, 426.
Wolves, 12.
Woman, a sinner, 109.
Woman clothed with sun, 428.
Woman taken in adultery, 167.
Woman with hemorrhage, 66.
Women in church, 290, 296, 353, 365.
Women's hair, 291.
Word, the, 151, 438.
Writing on ground, 167.

Yeast, 24, 29, 72, 283.
Yoke, Jesus', 20.

Zacchæus, 136.
Zacharias, 92.
Zebedee, sons of, 36, 58.

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